MEMORIALS
OF
WORTHY PERSONS.
The Third Decad.

By C. L. BARKSDALE.

Quos Corpore non valemus, recordatione teneamus. Hieron.

OXFORD,
Printed by *A.* & *L. Lichfield*, Printers to the Vniversity, for the Editor. 1662.

Nobiliſſimo Adoleſcenti,

D. EDWARDO HYDE,

Ex Æde Ch.

Illuſtriſſimi Viri

EDWARDI

Comitis de CLARENDON,

Regni ANGLIÆ & Acad. OXONIENSIS
CANCELLARII Honoratiſſimi,
Filio non degeneri:

C. B. Ejuſdem *Cancellarii* benignitate
Rector de *Nauton* in Agro *Glocſ.*
Libellum ſuum, Animi non
immemoris indicem,
Humillime D.D.

Magni propago Seminis, Collegii
Henriciani, Matris ac almæ decus,
A Matre poſſes ſumere exemplum Tibi,
Niſi eſſet inſtar omnium Clarus Pater.
Hæc noſtra non erunt inutilia tamen:
Sunt iſta fortiora quæ plures docent.

To the Ingenuous Readers.

GENTLEMEN,

THe Persons *here presented, are worthy, certainly, of an* honourable *Remembrance: the* particulars *collected are such as, to me, seemed most* remarkable. *More you may find, if you desire, in the* Authours *to whom I refer you: For I would be taken only for a faithful* Collector. *The* benefit *to be received hence (which I do principally aim at) is, that you may worthily esteem of our* Church, *adorned with such excellent* examples; *and that, by your* imitation *of these,* your selves *may deserve to be, hereafter, added to the Catalogue.*

Your affectionate Servant,

Oxon. Apr. 23. Die C. B.
Coron. R. Car. 2.
1662.

The Persons.

1. K. *Edward* 6.
2. La. *Jane Grey.*
3. Sir *John Cheek.*
4. Arch-B. *Whitgift.*
5. Mr. *Rich. Hooker.*
6. Bishop *Andrews.*
7. Bishop *Brounrig.*
8. Mr. *Tho. Gataker.*
9. Dr. *H. Hammond.*
10. Bishop *Smith.*

Ad Librum.

Vade, Liber, pede felici: Lectoribus esto
Deliciun, tantis aureæ Nominibus.

16. His *Body* for stature and figure was somewhat taller and bigger then ordinary, yet very comely. No man ever became the Preachers Pulpit, or the Doctors Chair, or the Episcopal Seat (it was called of old *Thronus Episcopalis*) better then he did; carrying before him such an unaffected State and grandeur, such a benign gravity, and a kind of smiling Severity, that one might see much in him to be *reverenced*, and more to be *loved*: yet what was venerable in him was very *amiable*, and what was amiable was very *venerable*.

17. If you please to add to your former favours (while he lived amongst you) this last, of giving order and leave to adorn your *Chappel* with any *Monument* for him, you need be at no more cost, then to inscribe, on a *plain Stone*, the name of BISHOP BROUNRIG: This will make that Stone *Marble* enough, and your Chappel a *Mausoleum*.

Naz. Orat. 23.

Πρῶτα τῶν εὐεργεσιῶν τὸ ἐπαίνεσθαι τὰ καλά.

MEMORIALS.

I.

K. EDWARD VI.

Out of Dr Heylyns *History of the Reformation, &c.*

1. EDward, the only surviving Son of K. *Henry* VIII. was born at the Royal Palace of *Hampton Court*, *Oct.* 12. 1537. of Q. *Jane Seymour* the next wife to K. *Henry* after *Anne Bollen*. Some Ladies who had seen the Pictures of both Queens at *Whitehal* Gallery, have entertained no small dispute to which of the two they were to give preeminence in point of beauty; each of them having such a plentiful measure of perfections, as to entitle either of them to a superiority. If Q. *Anne* seemed to have the more lively countenance, Q. *Jane* was thought to carry it in the

exact symmetry, which shewed it self in all her features. Love which seemed to threaten in the eyes of Q. *Jane*, did only seem to sport it self in the eyes of Q. *Anne*. There was more Majesty in the garb of Q. *Jane Seymour*, and more lovelyneſſe in that of Q. *Anne Bollen*: yet ſo, that the Majesty of the one did excel in lovelineſſe, and that the lovelineſſe of the other did excel in Majeſty. In a word, Q. *Jane* had in her all the Graces of Q. *Anne*, but governed with an evener and more conſtant temper.

2. It hath been commonly reported and no leſs generally believed, that the child being come unto the birth, and there wanting natural ſtrength to be delivered, his Mothers belly was ripped open to give him a paſſage into the world. But there are extant two ſeveral letters to evince the contrary. Though queſtionleſſe, ſhe had a very hard labour, which brought her firſt into a very high diſtemper, and after into a very great looſneſſe, which accelerated the approach of death, to the General lamentation, *Novemb.* 12.

Her Epitaph.

Phœnix Jana jacet, nato Phœnice. Dolendum eſt,
Seculo Phœnices nulla tuliſſe duas.

3. The Prince having attained unto the age of ſix years was taken out of the hands of his women, and committed to the Tuition of Mr *John Cheek* (whom he afterwards Knighted, and advanced him

him to the Provoſtſhip of Kings Coll. in *Cambridge*) and Dr *Richard Cox* (whom afterwards he preferred to the Deanry of *Weſtminſter*, and made chief *Almoner*.) Theſe two being in Authority, employed themſelves to his advantage in their ſeveral kinds; Dr *Cox*, for knowledge of Divinity, Philoſophy and Gravity of Manners; Mr *Cheek* for Eloquence in the Greek and Latin Tongues. Beſides which two, he had ſome others to inſtruct him in the modern languages, and thrived ſo well amongſt them all, that in ſhort time he perfectly ſpake the French tongue, and was able to expreſſe himſelf ſignificantly enough in the Italian, Greek and Spaniſh. And as for the Latin, how early a Proficient he was therein (with reference to the times wherein he lived) is yet to be ſeen in ſome Latin Epiſtles of his written to the King and others, before he was eight years old.

4. For a Companion at his book, or rather for a proxy to bear the puniſhment of ſuch errors as either through negligence or inadvertency were committed by him, he had one *Barnaby Fitzpatrick*. He had a very eaſie ſubſtitution of it. And, if it ſometimes happened, as it ſeldom did, that the ſervant ſuffered puniſhment for his Maſters errors; it is not eaſie to affirm, whether *Fitzpatrick* ſmarted more for the fault of the Prince, or the Prince conceived more grief for

the smart of *Fitz-patrick*. Certain it is, that the Prince entertaind such a real estimation of him, that when he came unto the Crown, he acquainted him by letters with the sufferings of the Duke of *Somerset*, instructed and maintained him for his travels in *France*, endowed him with fair lands in *Ireland*, his native Country; and finally made him Baron of upper *Ossory*: which honorable Title he enjoyed till the time of his death, in the later end of Q. *Elizabeths* raign; at which time he dyed a zealous and Religious Protestant.

5. One thing I must not pretermit to shew the extraordinary piety of this hopeful Prince in the daies of his childhood; when, being about to take down somewhat, which seemed to be above his reach, one of his servants proferd him a bossed plated Bible, to stand upon and heighten him: Which, when he perceived to be a Bible, with holy Indignation he refusod to do; but took it, and kist it, and laid it in its place, sharply reprehending him that made the offer. A strong assurance of that dear esteem and veneration, in which he held that Sacred book in his riper years.

6. Having attained the Age of nine, there were great preparations made for his solemn Investiture in the principality of *Wales*: But scarce were the provisions ready, but the Kings sickness brought a stop,

a stop, and His death shortly after put an end to those preparations; the expectation of a Principality, being thereby changed to the possession of a Crown.

7. It cannot be denyed, but that King *Henry* left the Church in many respects, in a better condition then he found it; not only in order to the Reformation of Religion, which none but such a masculin Prince durst have undertaken, but also in the policy and endowments of it. The Monasteries and Religious Houses might possibly be looke upon no otherwise, then as so many excrescences upon the body of the Church: but, Bishopricks being more essential to the Constitution of the same, he did not onely preserve, as before he found them, but encrease their number. Six of the wealthier Monasteries he turned into Episcopal Sees, *i. e.* the Abbies of *Westminster*, *Peterborough*, *Bristol*, *Glocester* and *Chester*, with that of *Oxney*, for the See of the Bishop of *Oxon*; assigning to every new Episcopal See its Dean and Chapter, and unto every such Cathedral, a competent number of Quire-men and other officers, all of them liberally endowed and provided for. And that the Church might be continually furnished with sufficient Seminaries; he founded a Grammar School in every one of his Cathedrals, either old or new, with Annual Pensions to the Master and some allowance to be made to the Children

Children yearly; and ordained also, that in each of the two Universities there should be publick Readers, in the faculties of Divinity, Law and Physick, and in the *Greek* and *Hebrew* Tongues; all which he pensioned, and endowed with liberal Salaries, as the times then were. Besides which publick benefactions, he confirmed Cardinal *Wolsey's* Colledge in *Oxon*, by the name of Kings Colledge first, and of Christ-Church afterwards; and erected that most beautifull pile of *Trinity* Colledge in *Cambridge*. Those being the two fairest, and most magnificent Foundations in the Christian World. And as for the polity of the Church, he settled it in such a manner, that Archbishops and Bishops might be chosen, consecrated, and all the Subjects relieved in their Suites and Grievances, without having such recourse to the Court of *Rome*, as formerly had drained the Realm of so much Treasure.

8. The Earl of *Hertford* (after, Duke of *Somerset*) the young Kings Uncle, is chosen Governour of his Person, and Protector of his Kingdoms, till he should come to the Age of eighteen years. The Protector and other Grandees of the Court presently entertain some thoughts of a Reformation. In which they found Archbishop *Cranmer*, and some other Bishops to be as forward as themselves: but, on different ends: endeavoured by the Bishops, in a pious zeal for rectifying

fying such things as were amiss in God's publick Worship: but by the Courtiers, on an hope to enrich themselves by the spoil of the Bishopricks.

9. Commissioners are sent forth into all parts of the Kingdom, armed with Instructions to enquire into all Ecclesiastical Concernments, in the manner of a Visitation: directed by the King, as Supreme Head on Earth of the Church of *England*. Which Commissioners, being directed into several Circuits, were accompanied with certain learned and godly Preachers, appointed to instruct the people, and to facilitate the work of the Commissioners in all Towns and Places, where they came. And, that the people might not cool or fall off again, in and from that which had been taught them by the learned Preachers, they were to leave some Homilies to the same effect, with the Parish-Priests, which the Arch-bishop had composed; not only for the help of unpreaching Ministers, but for the regulating and instructing even of learned Preachers. The Preachers were more particularly instructed to perswade the people from praying to Saints, from Adoring of Images, from praying in unknown Language, and some other like things whereunto long Custom had brought a Religious Observation. All which was done to this intent: That the people in all places being prepared by little and little, might

with more ease and lesse opposition admit the total Alteration in the face of the Church, which was intended in due time to be introduced. Among the Injunctions sent with the Commissioners were these following, *viz.* "That the laws "for abolishing the Popes usurped Power be ob- "served; That the people be exhorted to works "of Faith, Mercy and Charity; That Images "be taken down; That the Bible in English, and "*Erasmus* Paraphrase be placed in the Church; "That Ecclesiastical persons promoted give ex- "hibitions to poor Scholars in the Universities; "That no Ecclesiastical person haunt Ale-houses, "That none preach without licence; That no "Curate admit to the Communion such who are "in malice with their Neighbours; That the "Holy-Day be wholly given to God, except in "times of harvest; That Tithes be not detain- "ed; That Priests be not abused, &c.

12. The famous Preacher at Court was Father *Latimer*, who drew such multitudes of people after him to hear his Sermons; that being to preach before the King on the first Friday in Lent, it was thought necessary, that the Pulpit should be placed in the Kings Privy-garden, where he might be heard of more then four times as many Auditors, as could have thronged into the Chappel. In which place was erected afterwards a fixed and standing Pulpit for the like occasions:

occasions: especially for Lent-Sermons on Sundaies in the Afternoon: and hath so continued ever since, till these later times.

11. In the second of his raign, *An.* 1548. his Majestie declared by Proclamation *Septemb.* 23. "That for the setling of an Uniformity and Order throughout his Realm; and for putting an "end to all Controversies in Religion, He had "caused certain Godly Bishops and other notable "learned men to be Congregated, or called to-"gether. And thereupon doth infer: That, "notwithstanding many of the Preachers, for-"merly licensed, had behaved themselves very "discreetly and wisely, to the Honour of God "and the contentation of his Highnesse: Yet till "such time, as the said Order should be generally "set forth throughout the Realm. His Majesty "did thereby inhibit all manner of Persons, what-"ever they be, to preach in open Audience, in "the Pulpit or otherwise, by any sought colour "or fraud, to the disobeying of his Command-"ment. And this he did to the intent; That "the Whole Clergy in the mean space might "apply themselves to prayer to Almighty God "for the better atchieving of this same Godly "intent and purpose; Not doubting but that all "his loving Subjects in the mean time would "occupy themselves to Gods honour, with due "prayer in the Church, and patient hearing of

"the

"the Godly Homilies: and to endeavour them-
"selves, that they may be the more ready, with
"thankful Obedience to receive a most quiet,
"godly and uniform Order throughout all his
"Realms and Dominions."

12. Here it is to be observed, That those who had the chief directing of this weighty businesse, were before hand resolved, that none but English heads or hands should be used therein: lest otherwise it might be thought, and perhaps objected, That they rather followed the example of some other Churches, or were swayed by the Authority of those forein Assistants, then by the Word of God, and the most uncorrupted practice of the Primitive Times. And though it was thought necessary, for the better seasoning of the Universities in the Protestant Reformed Religion, that *Martin Bucer* and *Peter Martyr*, two eminent Divines of the forein Churches, should be invited to come over: yet we find neither of them here till the end of *November* (1548) when the Liturgie had been approved of by the King and Council, if it had not also passed the Approbation of both Houses of Parliament.

13. The Book being finished and subscribed, it was with all due Reverence humbly presented to the King: by whom it was received to his great Comfort and Quietnesse of mind, as the Statute telleth us: and being by him commended to the

Lords

Lords and Commons then assembled in Parliament. They did not only give his Highnesse most hearty and lowly Thanks, for his Care therein; but, on perusal thereof, declared it to be done by the aid of the Holy Ghost: and thereupon it was enacted, That all Ministers in the Kings Dominions should say Common and open prayer, in such order and form, as is mentioned in the same Book, and no otherwise.

14. The raign of this Young King was indeed remarkable for the progresse of the Reformation, but otherwise tumultuous in it self, and defamed by Sacrilege, and so distracted into sides and factions, that in the end the King himself became a prey to the strongest party.

15. The Physicians that attended him on his death bed whispered: That neither their Advice nor Applications had been at all regarded in the course of his sickneſse: That the King had been ill dealt with, more than once or twice: and, That, when by the benefit both of his Youth and carefull means, there were some fair hopes of his Recovery, he was again more strongly overlaid than ever. It is affirmed by a Writer of the Popish party, (who could have no great cause to pity such a calamitous end) that the Apothecary who poysond him, for the horrour of the offense, and the disquietneſse of his Conscience, did, not long after, drown himself.

16. In

16. In his dying prayer (as it was taken from his Mouth) we have those pious words: *Lord God, deliver me out of this miserable and wretched life, and take me among thy Chosen. Howbeit not my will, but thine be done. Lord, Bless thy people, and save thine inheritance. Defend this Realm from Popishry, and maintain thy true Religion.*

Ob. 6. Jul. An. D. 1553. Æt. 16.

II.

The Lady JANE GREY.

Out of Dr Heylins *History of the Reformation.*

1. SHe was eldest Daughter of *Henry L. Grey*, Duke of *Suffolk*, Her Mother was the *Ladie Francis*, daughter, and in fine one of the coheires of *Charles Brandon*, the late Duke of *Suffolk*, by *Marie* his wife, Queen *Domager* to *Lewis* 12. of *France*, and youngest Daughter of K. *Henrie* VII. She seemed to have been born with those Attractions, which seat a *Soveraignie* in the face of most beautiful persons: yet was her *Mind* endued with more excellent Charms, then the Attractions of her *Face*: Modest and Mild of Disposition, Courteous of Carriage, and of such Affable Deportment, as might entitle

entitle her to the name of *Queen of Hearts*, before she was designed for Queen over any Subjects.

2. These her Native and obliging *Graces*, were accompanied with some more profitable ones, of her own acquiring: which set an higher value on them, and much encreased the same, both in Worth and Lustre. Having attained unto that Age, in which other young Ladies used to apply themselves to the sports and exercises of their Sex, She wholly gave her Mind to good *Arts and Sciences*; much furthered in that pursuit by the loving Care of Mr *Elmer*: under whose charge she came to such a large proficiency, that she spake the *Latin* and *Greek* Tongues, with as sweet a *fluencie*, as if they had been natural and native to her: exactly skilled in the liberal Sciences, and perfectly well studied in both kinds of *Philosophie*.

3. Take here a story out of Mr *Ascham's* Schoolm. p. 11. in his own words: "One example, Whether love or fear doth work more in a child, for vertue and learning, I will gladly report: which may be heard with some pleasure, and followed with more profit. Before I went into *Germanie*, I came to *Brodegate* in *Leicestershire*, to take my leave of that noble Ladie *Jane Grey*, to whom I was exceeding much beholding. Her Parents the Duke and the Dutchesse,

"Dutcheſſe, with all the Houſhold, Gentlemen "and Gentlewomen, were hunting in the Park: "I found her in her Chamber, reading *Phædon* "*Platonis* in Greek, and that with as much de- "light, as ſome Gentlemen would read a merry "tale in *Boccace*. After ſalutation, and duty done, "with ſome other talk, I asked her, why ſhe "would looſe ſuch paſtime in the Park: Smiling "ſhe anſwered me; I wiſſe, all their *ſport* in the "Park, is but a *ſhadow* to that pleaſure that I find "in *Plato*. Alas, good ſoul, they never felt what "true pleaſure meant. And how came You, Ma- "dam, quoth I, to this deep knowledge of plea- "ſure, and what did chiefly allure You unto it, "ſeeing not many women, but very few men "have attained thereunto. I will tel you, ſaith ſhe, "and tell you a truth, which perchance ye will "marvel at. One of the greateſt benefits that "ever God gave me, is, that he ſent me ſo ſharp "and ſeuere Parents, and ſo gentle a School- "maſter. For, when I am in preſence either of "Father or Mother, whether I ſpeak, keep ſilence, "ſit, ſtand, or go, eat, drink, be merry, or ſad, "be ſowing, playing, dauncing, or doing any "thing elſe, I muſt do it, as it were, in ſuch "weight, meaſure and number, even ſo perfectly, "as God made the world; or elſe I am ſo ſharply "taunted, ſo cruelly threatned, yea preſently "ſometimes, with pinches, nips and bobs, and

other

"waies, (which *I* will not name, for the honour "*I* bear them,) ſo without meaſure miſordered, "that *I* think my ſelf in hell, till time come, that "I muſt go to Mr *Elmer*: who teacheth me ſo "gently, ſo pleaſantly, with ſuch fair allure- "ments to learning, that I think all the time "nothing, whiles I am with him. And when I am "called from him, I fall on weeping, becauſe, what- "ſoever I do elſe, but *learning*, is full of grief, "trouble, fear and whole miſliking unto me. And "thus my *book* hath been ſo much my *pleaſure*, "and bringeth dayly to me more pleaſure and "more, that in reſpect of it, all other pleaſures, "in very deed, be but trifles and troubles unto "me. I remember this talk gladly, both becauſe "it is ſo worthy of memory, and becauſe alſo it "was the laſt talk that ever I had, and the laſt "time that ever *I* ſaw that noble and worthy La- "dy. Thus far Mr *Aſcham*.]

4. By this eminent proficiency in all parts of learning, and an Agreeableneſſe in Diſpoſition, ſhe became very dear to the Young K. *Edward*: to whom *Fox* not onely makes her equal, but doth acknowledge her alſo to be his Superiour in thoſe noble ſtudies. And for an Ornament ſuperadded to her other perfections, ſhe was moſt zealouſly affected to the true *Proteſtant Religion*, then by law eſtabliſhed; Which ſhe embraced, not out of any outward compliance with the preſent cur-

rent

rent of the Times, but because her own most excellent Judgement had been fully satisfied in the Truth and Purity thereof. All which did so endear her to the King, that he took great delight in her Conversation.

5. Thus lived she in these sweet Contentments, till she came unto the years of *Marriage*, when she, that never found in her self the least spark of Ambition, was made the most unhappy Instrument of another Mans. The proud and aspiring Duke of *Northumberland* treats with the Duke of *Suffolk*, about a Marriage between the Lord *Guilford Dudly* his fourth Son, and the *Lady Jane*. The Marriage is concluded, and by *Northumberland*'s policy, the *Crown* is transferred from K. *Edward* to his Cosin the Lady *Jane*, his two Sisters the Lady *Mary* and Lady *Elizabeth* being passed by. Memorable is the Speech she made to the two Dukes, when they owned her for Queen, to this effect: 'That the Laws of the 'Kingdom, and natural Right, standing for the 'Kings Sisters, she would beware of burthening 'her weak Conscience with a yoke, which did 'belong to them: That she understood the Infa-'my of those, who had permitted the violation 'of Right, to gain a Scepter: That it were to 'mock God, and deride Justice, to scruple at the 'stealing of a shilling, and not at the usurpation 'of a Crown. Besides (said she) I am not so

'yong, nor ſo little read in the guiles of fortune, 'to ſuffer my ſelf to be taken by them. If ſhe 'enrich any, it is but to make them the ſub- 'ject of her ſpoil: If ſhe raiſe others, it is but 'to pleaſure her ſelf with their Ruins. What ſhe 'adored but yeſterday, is to day her paſtime. And 'if I now permit her to adorn and Crown Me, I 'muſt to morrow ſuffer her to cruſh, and tear me 'in pieces, &c. But the Ambition of the two Dukes was too ſtrong and violent, to be kept down by any ſuch prudent Conſiderations. So that being wearied at laſt with their *Importunities*, and overcome by the intreaties of her husband, whom ſhe dearly loved, She ſubmitted unto that neceſſity which ſhe could not vanquiſh, yielding her *head* with more unwillingneſſe to the raviſhing Glories of a *Crown*, then afterward ſhe did to the ſtroke of the Ax.

6. The *Acclamations* at the proclaiming of Queen *Mary*, were heard by the *Lady Jane* (now no longer Queen) with ſuch Tranquillity of mind and compoſedneſſe of countenance, as if ſhe had not been *concerned* in the Alteration. She had before received the offer of a *Crown*, with as even a Temper, as if it had been nothing, but a *Garland of flowers*: and now ſhe layes aſide the thought thereof with as much contentedneſs, as ſhe could have thrown away that Garland when the ſent was gone. The time of her Glory was ſo ſhort, but a

nine *Daies wonder*, that it seemed nothing but a Dream, out of which she was not sorry to be awakened. The Towr had been to her a *prison*, rather than a *Court*, and interrupted the Delights of her former life by so many Terrours, that no Day passed without some new Alarm to disturb her Quiet. She doth now know the worst that fortune can do unto her: and having alwaies feared, that there stood a *Scaffold* secretly behind the *Throne*, She was as readily prepared to act her part upon the one, as upon the other.

7. Her *Death* is resolved upon: but first She must be practiced with to change her *Religion*. To which end *Fetknam* is employed: a Man, whose great parts promised him an easie victory over a poor Lady of a broken and dejected Spirit. But it proved the contrary. For, so well had She studyed the *Concernments* of her own Religion, and managed the *Conference* with him, with such a readinesse of *wit*, such Constancie of *Resolution*, and a *Judgement* so well grounded in all helps of Learning; that she was able to make *Answer* to the strongest Arguments; as well to her great Honour, as his Admiration. So that, not able to prevail with her in the change of Religion, he made offer of his service to prepare her for death. Which, though she thankfully accepted of, as finding it to proceed from a good affection; yet soon he found, that she was also aforehand with

him in those preparations, which are fit and necessary for a Dying Christian.

8. Friday, 9. *Febr.* was first designed for the day of the *Execution*: but the Desire of gaining her to the Church of *Rome* procured her the short respite of three dayes more. On Sunday night, being the Eve unto the day of her *Translation*, she wrote a Letter in the *Greek* tongue, at the end of a Testament, which she bequeathed as a *Legacy* to her Sister the Lady *Katharine*, which being such a lively Picture of the excellent Lady, some lines thereof are worthy to be presented here: "I have sent you a *Book* (dear Sister) which al- "though it be not outwardly trimmed with *Gold*, "yet inwardly it is more worth then *pretious* "*stones*. If you with a good *mind* read it, and "with an earnest desire to follow it, it shall bring "you to an immortal and everlasting life: it "shall teach you to *live*, and learn you to *dy*: it "shall win you more, then you should have gained "by your wofull Fathers Lands. You shall be an "Inheritor of such *Riches*, as neither the *Cove-* "*tous* shall withdraw from you, neither *Thief* "shall steal, neither yet the *Moths* corrupt. De- "sire with *David* (good Sister) to understand "the Law of the Lord God. Live still to dy, that "you by *death* may purchase eternal *life*. Defie "the *world*: Deny the *Devil*: Despise the *Flesh*; "and delight your self only in the Lord. Be pe-

"nitent

"nitent for your ſins, and yet *deſpair* not. Be "ſtrong in Faith, and yet *preſume* not. And *de-* "*ſire*, with Saint *Paul*, *to be diſſolved, and to be* "*with Chriſt*, with whom, even in death, there "is life. And as touching my death, rejoyce as "I do (Good Siſter) that I ſhall be deliver'd "of this *Corruption*, and put on *Incorruption*, "For I am aſſured, that I ſhall, for lo- "ſing a mortal life, win an immortal one. "The which I pray God to grant you, and "ſend you of his Grace, to live in his fear, and "to dy in the true Chriſtian *Faith*: from the "which, in Gods name, I exhort you, that you "never ſwerve, neither for hope of life, nor for "fear of death.

9. The fatal Morning being come, the Lord *Guil-ford* earneſtly deſired the *officers*, that he might take his *Farewell* of her. Which, though they willingly permitted, yet, upon notice of it, ſhe adviſed the contrary, aſſuring him, "That ſuch "a *Meeting* would rather add to his Afflictions, "and her preſence rather weaken then ſtrengthen "him: That he ought to take courage from his "*Reaſon*, and derive conſtancy from his own *heart*: "That he ſhould do well to remit this *Interview* "to the other World; that there indeed Friend- "ſhips were happy, and unions indiſſoluble, and "that theirs would be eternal, if their *ſouls* carried "nothing with them of Terreſtrial, which might

" hinder them from rejoycing. All she could do, was to give him a *Farewell* out of a window, as he passed toward the place of his dissolution: which he suffer'd on the Scaffold on *Tower-Hill*, with much Christian meekness.

10. The Lady was led to a Scaffold within the *Tower*, by Sir *Henry Gage* the Constable; who desired her to bestow some small *gift* upon him, as a *Memorial* of her. To gratify which desire, she gave him her *Table-book*: in which she had written three sentences, in *Greek*, *Latine and English*; as she saw her Husbands Body brought unto the Chappel; which she besought him to accept as her last Bequest. The *Greek* to this effect: " That, if his executed *body* should give testimo-" ny against her before Men; his most blessed " *soul* should give an eternal proof of her Inno-" cence in the presence of God. The *Latine* ad-" ded: That *Humane Justice* was against his Bo-" dy, but the *Divine Mercy* would be for his " Soul. The Conclusion in English: That, if " her *fault* deserved punishment, her *Youth* at " least, and her Imprudence were worthy of Ex-" cuse; and, that *God and Posterity* would shew " her Favour.

11. Conducted by *Feckham* to the Scaffold, she gave not much heed to his Discourses, but kept her eyes upon a *Prayer-book* of her own. And, being mounted on the *Throne*, from which she was

was to receive a more excellent *Crown*, then any which this vile Earth could give her, she addressed her self in some few words to the standers by, letting them know; "That her offence was not "for having layd her hand upon the Crown, but "for *not rejecting* it with sufficient Constancy: "That she had lesse erred through *Ambition*, "then out of *Reverence* to her parents; yet such "Reverence deserved punishment: That she "would willingly admit of death, so to give "*satisfaction* to the injured State: And that she "had justly deserved this punishment, for being "made the *Instrument*, (though an *unwilling* In-"strument) of Anothers ambition. Then, having desired the people to recommend her in their prayers to the mercies of God, being ready for the *block*, with the same clear and untroubled Countenance, wherewith she had acted all the rest of her *Tragedy*, she said aloud the Psalm of *Miserere mei Deus*, in the English Tongue, and so submitted her pure neck to the Executioner. *An.* 1553.

Miraris Janam Graio *Sermone loquutam?*
Quo primum nata est tempore, Graia *fuit.*
Camd. in Reliq.

III.

Sir JOHN CHEEK.

Out of his Life prefixed to The hurt of Sedition, *written by Dr.* Langbane.

1. THIS learned and worthy man fell immediately, from the womb of his Mother, into the lap of the Muſes; being both born and bred within the liberties of that famous nurſery of good Letters, *Cambridge*. He ſeems to have been of no vulgar extraction, for two of his Siſters were fairly matched, one to Dr. *Blith*, the Kings profeſſor of Phyſicks and *Mary*, another of them, to *William Cecil*, afterwards Lord *Burghley*, a moſt able Miniſter of State.

2. Certainly, his deſerts were ſo far above vulgar and ordinary, that they quickly purchaſed him a Fellowſhip in S. *Johns* Colledge: and it may be diſputable, whether in point of learning, he owed more to the place, or the place to him. His eminency was ſo generally taken notice of by the whole

whole University, that they pitched upon him for the sole manage of two weighty, but honorary employments, of their publick Orator and Greek Reader.

3. In the discharge of this later he went over all *Sophocles* twice, all *Homer*, all *Euripides*, and part of *Herodotus*, to his Auditors benefit and his own credit: which was all the Salary he then had: till King *Henry* VIII. of his royal bounty endowed that and the other Chairs with the liberal Allowance of XL. pounds *per annum*; and, upon the sole Commendatories of his former deservings, conferred that honour on him, to be the first *Regius professor* of the Greek tongue in *Cambridge*, as Sir *Thomas Smith* was of Law.

4. These two especially by their advice and example brought the study of Tongues and other politer learning first into request in that University. Upon hopes of facilitating the Greek Tongue, they attempted to reduce it to the antient, but obsolete manner of pronuntiation: an innovation quickly observed by B. *Gardiner*, the Chancellor, and repressed by a strict Injunction, *May* 21. 1542. And though at last, after several Writings, Mr. *Cheek* was content to submit to that one unanswerable Argument of the Chancellors *Authority*; yet his Rules and Practice had taken such deep root in his Auditors, that by them it was propagated through this whole Kingdom:

dom: and that we English-men speak Greek, and are able to understand one another, we must acknowledge it to be a special effect of Mr. *Cheek's* rare ingeny.

5. That famous King, *Henry* VIII, thought it fit to call this great light of Learning out of the shadow: and so he did *July* 10. 1544. and to his Custody he then committed the most precious Jewel of the Kingdom, the young Prince *Edward*, being at that time not full seven years of age. What progresse he made under this Director of his studies, appears by those noble Reliques of his industry and sufficiency, both in Greek and Latine, which are still preserved in his Majesties Library at S. *James*.

6. It may be truly said, that under God Mr. *Cheek* was a special Instrument of the propagation of the Gospel, and that Religion which we now professe in this Kingdom. For he not only sowed the seeds of that Doctrin in the heart of Prince *Edward*, which afterwards grew up into a general Reformation when he came to be King; but by his means the same saving truth was gently instilled into the Lady *Elizabeth*, by those who by his procurement were admitted to be guides of her younger studies. Such were, first *William Grindall*, and after him *Roger Ascham*, who had formerly bin his Scholar in the Coll. and successor in the Orators place in the University: a man dear unto him for

for similitude of studies, but more for his zeal to the true Religion.

7. *An.* 1547. When the young King was wel settled in his Throne, he admitted Mr. *Cheek* to be one of his privy Chamber. This accrue of Honour to her son made his learned Mother the University a suiter to him for protection in those stormy times: who in her Lerters to him gives him such an Elogie, as must not be omitted here. This it is: *Ex universo illo numero clarissimorum virorum (Clarissimè Checе) qui ex hac Academia in Remp. unquam prodierunt, Tu unus es, quem semper Academia, præ universis aliis, & præsentem complexa est, & absentem admirata est: quam Tu vicissim plusquam universi alii & præsens ornaveras, & absens juvas.*

An. 1551. When his Majesty was pleased to make a doal of Honours among his deserving Subjects; Mr. *Cheek* was not forgotten: He, with his Brother in Law Secretary *Cecil*, were then Knighted; This was but a foundation upon which the gratefull Prince had a purpose to erect higher preferments, had not the hand of Providence so soon snatcht him away into another Kingdom, to invest his temples with a more glorious Crown. This was done *July* 6. 1553. not long after he had called Sir *John Cheek* to sit at the helm of State, the Council Boord. In this common losse of so good a King, He, good man, had more then a com-

mon ſhare. Being clapt up in priſon *July* 27. he was ſtript of the greateſt part of his honours, and all his fortunes: But his Perſon was ſet at liberty *Sept.* 3. and not long after we meet with him in *Germany*, either a forced or a voluntary exile.

9. From thence he paſſed into *Italy*, and by the way left thoſe adverſary Epiſtles of *Wincheſter* and himſelf with his Friend *Cœlius*, who put them in print without the Authours privity. At his return to *Germany*, he was kindly entertained at *Strasburg*, where he took up his old trade, and ſet up ſhop again, being choſen Profeſſor of the Greek tongue in that place. This was a treaſure which maintained him in his exile: this he had not confiſcate to the Queen: this eſcaped the diligence of the Searchers, when he conveyed it out of the Kingdom.

10. Here he lived about two years in good repute, till I know not what unlucky ſtars put him upon a journey into the Low Countries. Some have ſaid it was to marry a wife: but what need of that, when he was already matched to a young Lady; who lived to ſee many happier days after his deceaſe, and dyed well nigh threeſcore years after him, *An.* 1616. *Sleidan* tells us he went into low *Germany*, *ut uxorem educeret*, to fetch his wife thence, who belike was lately come over out of *England*, and meant to ſettle with him at *Strasburg*. But in his return from *Bruxelles* to *Antwerp*,

Antwerp, *May* 15. 1556, both Sir *John Cheek* and Sir *Peter Carew* were way-laid by the Provoſt Marſhall for K. *Philip*, beaten from their horſes, tyed hand and foot to the bottom of a Cart, and ſo conveyed hood-winkt to the next Haven; where they were ſhipt under hatches, and their firſt landing place was the Tower of *London*, where they were committed to cloſe priſon. Sir *Peter Carew* out-lived his Troubles, and under-went many honourable ſervices under Queen *Elizabeth*, and dyed *An.* 1575.

11. Sir *John Cheek's* lot was ſomewhat harder: he was put to this miſerable choiſe, either to forgo his life, or what is far more precious, his liberty of Conſcience. No means neither his great Learning, nor his known integrity, nor the interceſſion of his friends, and among them Abbot *Fekenham* (a man which could do ſomewhat with Queen *Mary*) could compound for his pardon at any lower rate, then the recantation of his Religion. Upon this he was ſoon reſtored to his liberty, but never to his content. The ſenſe and ſorrow for himſelf, and the dayly ſight of that cruel butchery which was exerciſed upon others for the conſtant profeſſion of the truth, made ſuch deep impreſſions in his broken ſoul, as brought him to a ſpeedy, but comfortable end of a miſerable life.

12. He dyed at *London* in the houſe of *Peter Oſbern*

Osborn Esq; *Sept.* 1557. He left one Son, which bare his name, a comely young man and a stout, slain in his Princes service in *Ireland* 1580. but the issue of his brain was more numerous; *De pronuntiatione Græcæ linguæ, Panegyricus Edvardi VI. De obitu Buceri, De Eucharistiæ Sacramento, Maximi Monachi Ascetica*, &c. His Body lyes buryed at Saint *Albans, Wood-street*, with this Epitaph:

Doctrinæ Checus linguaque utriusque Magister,
Aurea naturæ fabrica morte jacet.
Non erat è multis unus, sed præstitit unus
Omnibus, & patriæ flos erat ille suæ.
Gens Britannica fuit: tam magnum nulla tulerunt
Tempora thesaurum: tempora nulla ferent.

IV.

IV.

Dr. *JOHN WHITGIFT* Arch-bishop of *Canterbury*.

Out of his life written by Sir George Paul, *Controller of his Graces houshold.*

1. HE came of the antient family of *Whitgifts of Whitgift* in *York-shire*, the eldest son of a Merchant *Henry Whitgift* of great *Grimsly* in *Lincolnshire*, and was there born *An.* 1530. He was taught (among other young Gentlemen) by his Unkle *Robert Whitgift* Abbot of *Wellow*. In which time (as he was pleased often to remember) he heard the Abbot say: *That they and their Religion could not long continue; because* (said he) *I have read the whole Scripture over and over, and could never find therein that our Religion was founded by God.*

2. His Uncle finding an extraordinary forwardlyneſse in him, sent him afterwards, to *London*, where he became a Scholar in *S. Anthonies* Schoole, and boarded at his Aunts House in *Pauls*

Pauls Church-yard. From thence he repaired to *Grimsby* to his Parents, being thrust out of doors by his Aunt, because he would not go with her to *Mass*, imputing all her domestick misfortunes to her harbouring such an *Heretick* in her House: and for a *Farewell* told him; *That she thought at the first, she had received a Saint into her House, but now she perceived he was a Divel.*

3. His Parents finding his proficiency, by the direction of his Uncle, sent him to *Cambridge*. Dr. *Ridley* made him Scholar of *Pembroke Hall*: thence, Dr. *Pearn* chose him Fellow of *Peter house*: Being there fallen grievously sick, the Doctor (who lov'd him for his good parts) placed him with a good woman near the College, visiting him oft, and charging her to spare no cost for his recovery: *If he lives* (said he) *he will be able to pay you himself: if he dye, I will satisfy you.*

4. After his recovery, Dr. *Pearn*, finding he purposed to travel Beyond Sea to avoid the *Visiters* sent by Queen *Mary*, conferred with him, and seeing him resolute in his Religion, upon many good and sound reasons (as the Doctor often acknowledged) willed him *to be silent, and quiet*, and he would so order the matter, that he might keep his Religion and not leave the University: which the good old man justly performed.

5. After

5. After he was entred into the *Ministry* (which was upon the year 1560) being to preach his first publick Sermon in S. *Maries*, he chose for his Text that excellent saying of S. *Paul*, *I am not ashamed of the Gospel of Christ*, &c. Wherein his singular method, choice of matter, and judicious handling thereof were such, that his whole Auditory, especially the Chief of the University, grew into great Admiration of those great parts in so young years.

6. From being Fellow of *Peter* House, he succeeded Doctor *Hutton* in the Mastership of *Pembroke* Hall, and being Chaplain to Doctor *Cox* Bishop of *Ely*, he had a *Prebend* there. He was also chosen the Lady *Margarets Professor* of Divinity, and afterwards the Queens. The Queen, having heard him preach, said he had a *White gift* indeed, made him Master of *Trinity* Colledge, and caused him immediately to be sworn her Chaplain, An. 1567.

7. He govern'd the Colledge for five years space with great quietnesse, until Mr. *Tho. Cartwright* (a Fellow of that Colledge) his last return from beyond the Seas. Whose first discontentment grew from the Queens neglect of him at a Disputation before her Majesty in the University.

8. The Master being from home, Mr. *Cartwright* with some of his adherents made three

Sermons upon one Sunday, and so vehemently inveighed against the Surplice and other Ceremonies, that they of the Colledge at Evening Prayer, laid aside their Surplices, three only excepted.

9. Doctor *Whitgift*, after that Mr. *Cartwright* had broached his dangerous Doctrin, used to confute it in the same Church, the next Sunday following, and settled the judgment of many; and fore-seeing these sparks of sedition, if not timely quenched, would grow to a great flame, often sent to Mr. *Cartwright*, and in friendly manner advised him to surcease from those courses: but finding him wilfull and obstinate, high-conceited of himself and a despiser of others that were not of his mind, and a refuser of any fair tryal of his cause by Conference or writing; caused him to be expelled the House, and deprived likewise of the *Margarit* Lecture: *An.* 1570.

10. Not long after, the *Disciplinarians* published a seditious Treatise entituled, *An Admonition to the Parliament*: the summary of their opinions and slanders. And in regard of the applause it found among the greener heads, given to novelty, Doctor *Whitgift* answers it. *Cartwright* replyes, and Doctor *Whitgift* defends his Answer. A second Reply being published by *Cartwright*, the Doctor addresses himself to answer that too, but is dissuaded by his judicious friends, and especially

especially by Doctor *Whitaker* in a Letter, wherein are these among other words concerning the Authour: *Verbis iudit, sententiis dormitat, & plane indignus est, qui à quopiam docto refutetur.*

11. In his ten years Government of *Trinity* Colledge, Doctor *Whitgift* bred many excellent Scholars (six whereof were in his time *Bishops*, and some great *States-men*) he procured an Amendment of the *Statutes* of the Vniversity; and as the causes he dealt in were alwaies just, so his success was ever prosperous, through his wisdom and stoutnesse. And yet that *stoutnesse* was so well tempered and mingled with his other vertue of *mildnesse* and patience, that Mr. *Hooker* made this true observation of him: *He alwaies governed with that moderation, which useth by patience to suppresse boldnesse, and so makes them conquer that suffer*; which well suted with his Motto: *Vincit qui patitur.*

12. *Ann.* 1577. He was chosen to be Bishop of *Worcester*, consecrated 21. *Apr.* and having taken leave of the Vniversity and Colledge by preaching of peace publickly and privately, he was in *June* following attended on his way to *Worcester* by a great Troup of the chiefest persons, full of sorrow for their losse of so excellent a Governour. The *Queen*, to shew her Bounty and Love, forgave him his *first fruits*, and gave him the disposing of all the *Prebends* of that Church during his Continuance there.

13. He

13. He found the *Bishoprick* at his first coming much impaired by his Predecessors, in long Leases and Grants: but that which most troubled him was the letting of the *Rye Corne* of his two best Mannors, *Hollow* and *Grimsby*, the chief upholding of the Bishops hospitality. To redeem the said Corn from a powerfull Tenant, the Bishop was contented, by way of Composition to give three hundred pound out of his own purse to have the lease surrendred.

14. There was such mutual love between the *Gentlemen* and the *Bishop*, that they delighted to converse much together. And if the Bishop understood of any jar or discord, he would send for both parties (under pretence of some service to be done) and make them friends. If they were froward against perswasion, he would interpose his Authority, as *Lord President of Wales* (which place her Majesty bestowed on him shortly after he was made Bishop) and threaten the obstinate with imprisonment.

15. He had a special care of his own *family* (as behoved him) and of his *Attendants* neer unto him; and to avoid all colour of corruption would never receive informations or petitions in his private Chamber but abroad, by the Petitioners themselves; in so much that a Gentleman of his Bed-chamber making request he might have the delivery of *Suitors Petitions*, and indorse

indorse their Answers, he grew into such dislike, that he presently discharged him.

16. Her Majesty out of her experience of his wise and prudent Government, was pleased (upon complaint of the many discords and disorders in the two Cathedral Churches of *Lichfield* and *Hereford*) to direct two Commissions unto him for the *visiting* of the said Churches. He reformed them both, and ordained them *Statutes* for their better Government.

17. Arch-bishop *Grindal*, labour'd him in most earnest manner to accept of the Arch-bishoprick, being himself contented to shake off his cares, and receive from her Majesty some yearly Pension: which Bishop *Whitgift* utterly refused, and in presence of the Queen her self besought pardon in not accepting thereof, upon any condition whatsoever, in the life time of the other. Whereupon the Queen was graciously pleased to say: *As she had made him an Arch-bishop, so he should dye an Arch-bishop*: As he did shortly after.

18. He was advanced to the Arch-bishoprick of *Canterbury*, *Sept.* 24. 1583. At his first entrance he procured an Order for the abatement of his *first fruits*: he recover'd from the Queen a thousand Acres of Land, and by abating the fines of his *Impropriations* encreased the Pensions of *Curates*.

19. Her Majesty commanded him to be vigilent and carefull for the reducing of *Non-Conformists*, much strengthened by his Predecessors connivency. Wherein he had much adoe, many conflicts, and was opposed by some great Personages. Concerning whom he thus writeth: I 'trust those that love me indeed, will not so lightly cast off their old friends for any of these new 'fangled and factious *Sectaries*, whose fruits are to 'make division. --- If my honourable friends 'should forsake me, when I think to deserve best 'and in a manner consume my self to satisfie that 'which God, her Majesty and the Church requireth of me, I should be evil rewarded. *Sed meliora spero.* --- The slanderous tongues of this 'uncharitable Sect, reported that I am become 'a *Papist*: but it proceedeth from their leudness, 'not any desert of mine, *&c.* But how is it 'possible that I should perform the charge, which 'I have undertaken, after so long liberty, and lack 'of Discipline, if a few persons, so meanly qualified (as most of these factious *Sectaries* are) 'should be countenanced against the whole state 'of the *Clergy* of greatest account both for learning, years, staidnesse, wisdome, religion and honesty; and open breakers and impugners of 'the Law, young in years, proud in conceit, contentious in disposition, should be maintained 'against their Governours seeking to reduce them

'them to order and obedience, *&c.* The day will 'come, when all mens hearts shall be opened. 'In the mean time I will depend upon him, who 'never faileth those, that put their trust in 'him.

20. *An.* 1587. *Tho. Bromley* (the then Lord Chancellor) dyed. Whereupon it pleased her Majesty to discover her gracious inclination, to have made the *Arch-bishop Lord Chancellour of England.* But he excusing himself in many respects, that he was grown into years, and had the burthen of all Ecclesiastical businesses laid upon his back (which was as much as one man could well undergoe, considering the troubles with so many *Sectaries* that were then sprung up) desired to be spared; and besought her Highnesse to make choice of Sir *Christopher Hatton*, who shortly after was made *Lord Chancellour* in the *Arch-bishops house* at *Croydon*; thereby the rather to grace the *Arch-bishop*. His advancement did much strengthen the Arch-bishop and his friends, and withall, the Earl of *Leicester* and his designments came soon after to an end.

21. *An.* 1588. Upon the death of the Earl of *Leicester*, the Chancellorship of *Oxford* being void, divers of the Heads and others of the University made known unto the *Arch-bishop* their desire to chuse him their *Chancellour*, although he was a *Cambridge* man. To whom he returned

this Answer; *That he was already their friend, whereof they might rest assured, and therefore advised them to make choice of some other in near place about the Queen, that might assist him on their behalf; and both at the Council-board, and other places of Justice, right them many waies, both for the benefit of their University, and of their Colledges.* And therewithall recommended unto them Sir *Christopher Hatton*, being sometime of that University. Whom accordingly they did chuse for their *Chancellour*, and whom the *Arch-bishop* ever found a great *Assistant* in bridling and reforming the intemperate humour of those *Novelists*, who by the Countenance of some great personages were now grown to a strong head.

22. It was in their *Assemblies Classical* and *Synodical* concluded, that the *Discipline* should, within a time limited, be put in practice, and erected all *in one day* by the Ministers together with the people: whom those *Disciplinarians* bragged to be already enflamed with zeal to lend so many thousand hands, for the advancement of their Cause. In their publick Sermons and Exhortations (as in their private *Conventicles*) they did alienate the hearts of their Auditors from all obedience of the Ecclesiastical Magistrates. As namely Mr. *Cartwright*: who also in his prayer before his *Sermons*, used thus to say: *Because they* (meaning the Bishops) *which ought to be pillars*

pillars in the Church, do hand themselves against Christ and his truth; therefore, O Lord, give us grace and power, all as one man, to set our selves against them. Which words, by way of *Emphasis*, he would often repeat. And doth not *Udall* threaten, that the Presbytery shall prevail, and come in by that way and means, as shall *make all their hearts to ake*, that shall withstand or hinder the same.

23. Great was the *temper and moderation* of the good *Arch-bishop* in handling these busines. In his time *Brown* was changed from his fansies, and afterwards obtained a Benefice called *Achurch* in *North-Hamptonshire*, where he became a painfull Preacher. He did not, though he might have blemished with her Majesty the reputations of some in great place for favouring the *Libellers* and *Libels*, which had stowage and vent in their Chambers. He procured at her Majesties hands both pardon and dismission for Mr. *Cartwright* and the rest out of their troubles. For which Mr. *Cartwright* held himself much obliged, and in his letters acknowledgeth *his bond of most humble duty so much the straiter, because his Graces favour proceeded from a frank disposition, without any desert of his own.*

24. The Arch-bishop hath been heard to say, *That if Mr.* Cartwright *had not so far engaged himself, as he did, in the beginning, he thought verily,*

by he would in his later time have been drawn to Conformity. For, when he was freed from his troubles he often repaired to the *Arch-bishop*, who used him kindly, and was contented to *tolerate* his preaching in *Warwick* divers years, upon his *promise* that he would not impugn the laws, orders and government in this *Church of England*, but perswade and procure, so much as he could, both publickly and privately, the estimation and peace of the same. Which albeit he accordingly performed, yet when her Majesty understood by others, that Mr. *Cartwright* did preach again (though temperately, according to his promise made to the *Arch-bishop*:) She would by no means endure his preaching any longer without *subscription*; and grew not a little offended with the *Arch-bishop* for such *conniving* at him. Not long after Mr. *Cartwright* dyed rich, as it was said, by the benevolence and bounty of his followers.

25. An. 1592. After the death of Sir *Christopher Hatton*, Sir *John Puckering* was made *Lord Keeper*, who shewed himself a friend to the *Church*, to the *Arch-bishop* and his proceedings, and acknowledged him a furtherer of his Advancement. Sir *Thomas Egerton* Master of the *Rolles* succeeded him, 6. *May.* 1596. a lover of learning, and a most constant favourer of the *Clergy* and *Church-government* established: as also a faithfull loving friend to the *Arch-bishop* in all his

his affairs: In ſo much as after his advancement to that honour, and that the Earl of *Eſſex* and the Arch-biſhop concurred together, being alſo further ſtrengthned by the friendſhip and love of Sir *Robert Cecil* Principal Secretary, he began to be fully revived again. And her *Majeſty* finding in him a zealous care, and faithfull performance of his duty, laid the burthen of the Church upon his ſhoulders, telling him: *That, if any thing went amiſs, be it upon his ſoul and conſcience to anſwer it: for ſhe had rid her hands, and looked that he ſhould yeeld an account, on her behalf, to Almighty God.*

26. And now, though the Arch-biſhop was in this ſingular favour and grace with his Majeſty, ſo that he did all in all for the managing of *Clergy-affairs*, and diſpoſing of *Biſhoprieks*, and other Eccleſiaſtical promotions; yet was he never puffed up with pride, nor did any thing violently againſt any man. For he ever obſerved this rule, *That he would not wound, where he could not ſalve.* So that it was truly noted by the Earl of *Salisbury* a great Counſellour, in the Star-chamber when *Pickering* was there cenſured for libelling againſt him after his death: *That there was nothing more to be feared in his Government (eſpecially toward his later time) then his mildneſſe and clemency.* And ſome younger ſpirits were of opinion that he was much to blame in that kind, and ſometimes

times would be bold to tell him: *That he knew not his own strength with her Majesty.*

27. As you may perceive his *clemency* towards the irregular sort, so, towards the conformable, he was carried with an exceeding tender respect and *kindnesse*. He loved a learned *Minister*, vertuous and honest, with all his heart, framing himself unto that rule of *Aristotle*, which directeth a good Magistrate, *to be as carefull in encouraging good men according to their merits, as in punishing the bad according to the quality of their offenses.* If he found a *Scholar* of extraordinary gifts or hopes, that out of *wants* grew discontented, and enclined to *Popery* or *Puritanism* (as most of their discontentments and way-wardnesse proceedeth thence) him would he gain both with supplies of *mony* out of his purse, and *preferments* of his own gift, or otherwise as opportunity served.

28. Neither was his *Bounty* wanting to men of learning and quality of *forrein* Countries. Sundry times sent he mony to Mr. *Beza* out of his own purse, besides the general *Collections* for *Geneva*. Upon which occasion many letters passed between them. In his letter *Mar.* 8. 1591. *Beza* confesseth: *That he never intended to touch, or impugne the Ecclesiastical policy of this Church of* England, *nor to exact of us to frame our selves or our Church to the pattern of their Presbyterial Discipline*, &c. *That as Queen* Elizabeth *was the true*

nursing

nursing Mother of the Church of Christ; so England *and our English Church was both the harbour of the Godly, and the preserver of all other Reformed Churches.* So far was he also from esteeming the Arch-bishop an *Antichristian Prelate*, as he never omitted to term him, *A most Reverend Father in Christ, and his most honoured good Lord.* I wish that our *Disciplinarians*, who seem to direct themselves by the *rule of Geneva*, would learn thus to *Discipline* their tongues with him, and imitate his *Modesty*.

29. Although *Monsieur Buse*, a French Minister, who read weekly a *Lecture* in Latin in his Chappel, by his French pronunciation and want of good delivery, did somewhat blemish the goodnesse of the matter which he handled, yet the *Arch-bishops* property ever was, to cherish and *encourage* him, and all others that preached before him, and was never heard to give the *Preacher* distaff, but rather would commend, or excuse him against other mens *censures*; saying, "If he "were young, better experience would correct "his defaults: and if he were in years, he was "in that respect to be borne withall: alledging "for both, that some would take exceptions some-"times, rather to satisfy their own too much cu-"riosity, then for any just cause of dislike in the "Preacher.

30. As his continual endeavours were to re-

ward

ward those of *best* gifts, and to encourage those of *meaner*; so (as often as Church and State-affairs gave him leave) he was industrious in propounding wholesome Doctrine to the people, and a worthy *pattern* of true Divinity and diligence unto all others of the Clergy. When he was Bishop of *Worcester* (unless extraordinary businesses of the *Marches of Wales* hinder'd him) he never failed to *preach* upon every Lords-day; many times riding five or six miles to a *Parish-Church*, and after Sermon came home to dinner. The like he did also when he was *Arch-bishop*, and lay at *Croydon*, the Queen being in her Progresse. No Sunday escaped him in *Kent*, where the Gentlemen would exceedingly resort unto him; and he would often preach so early in the morning in some *Parish-Church*, both in *Worcester* and *Canterbury*, that he came afterwards to the Sermon in the *Cathedral Church*.

31. His gift that way was excellent, as if you had heard Saint *Augustine* himself, or some of the ancient Bishops in the primitive Church: his *gesture* and action in the Pulpit so grave and decent, his *words* coming from him so fatherly and comely, and though plainly (for the most part) and without affectation, yet alwayes elegantly, with special choice, and substantial matter, full of good and sound learning; plentifull in Authorities out of Scripture, Fathers and Schoolmen, so

ſo ſingularly applied, that he much affected his Auditory therewith. And his *pious life* was anſwerable to his religious Sentences. He never preached, but he firſt wrote his notes in *Latin*, and afterward kept them during his life. "For "he would ſay, that whoſoever took that pains "before his preaching, the older he waxed, the "better he ſhould diſcharge that duty; but "if he truſted only to his memory, his *preaching* "in time would become *prattling*.

32. When he was Biſhop of *Worceſter*, he did much good alſo by his often *conference* and conventing of the *Papiſts*, whom he uſed with mild and temperate ſpeeches, and thereby got many of them to conform themſelves, both Gentlemen and others: whereby, as at his firſt coming he found many *Recuſants*, ſo he left very few at his coming thence. Immediately after he came to be *Arch-biſhop*, he convented before him the chiefeſt, and moſt learned *Recuſants* throughout all *England*: He alſo wrote letters to the *Biſhops*, his brethren, within the Province of *Canterbury*, to proceed with the *Recuſants* by their Authority Eccleſiaſtical, and *cenſures* of the Church, and called yearly upon them for an account of their doings.

33. An. 1600. In the time of *Eſſex*'s diſloyalty, the *Arch-biſhop* ſent threeſcore men well armed to ſhew themſelves before the *Court*: of whoſe arrival Secretary *Cecil*, with the reſt of the Lords

Lords of the Council were right glad, and said *He was a most worthy Prelate.* They had speedily a leader appointed them, and marched presently, and were the first that entred into the Gates of *Essex house*: and in the first Court made good the place untill the Earl yeelded himself, and was by the Lord *Admiral* brought to *Lambeth house*, where he remained an hour or two, and was from thence conveyed to the *Tower*. The Arch-bishop had like wise in readinesse fourty Horse-men well appointed, and expected directions from the Court, how to dispose of them. The next morning, he sent a Gentleman to know how the *Queen* did, and how she rested all night. To whom she made Answer, *That she rested and slept the better for his care the day before: but I bestrew his heart* (said she) *he would not believe this of Essex, though I had often told him, it would one day, that come to passe.* But indeed, the *Queens* own recommendation of the *Earl* had wrought that good opinion of him in the *Arch-bishop*.

An. 1601. *Mar.* 24. dyed *Queen Elizabeth.* And although the *Arch bishop* was much dejected and grieved for the losse of his dear Soveraign and *Mistresse*, who had so highly advanced him: yet he with the rest of the Lords, repaired immediately to *Whitehall*, and after two hours sitting in *Council*, about the penning of the *Proclamation*, He principally (as his place required) with a cheerfull

cheerfull countenance, and the rest of the *Lords* in like sort, accompanying him, first at the *Court-gate* at *Whitehall*, with the applause and unspeakable comfort of all the people, proclaimed her most rightfull Successor, *King James*. Afterwards in like cheerfull sort, the *Arch-bishop* with the rest of the *Lords*, trouped up to the *Cross* in *Cheapside*, and there with like declamation of the Lord Mayor and Citizens proclaimed him again. The People and Citizens took great comfort in the presence of the *Archbishop*, as if they nothing doubted, but that all went well for the State in that Counsell, among whom he was present.

35. Besides the pains, which he took himself, many years, with a number of worthy *young Gentlemen* in reading to them thrice a day, he took into his house, besides his *Chaplains*, divers of quality to instruct them in the *Mathematicks*, and other Lectures of sundry *Arts* and *Languages*; giving them good allowance and preferments otherwise, as occasion was offered. And besides the many *poor Scholars*, whom he kept in his house till he could provide for them, and prefer them, he also maintained divers in the University, at his own charge.

36. He kept also for the exercise of *Military Discipline*, a godly *Armory*, and a fair *Stable* of great Horses: insomuch as he was able to arme at all points both horse and foot, and divers times

had one hundred foot, and fifty horse of his own servants mustered and trayned: for which purpose he entertained *Captains*, &c. His house, for the *Lectures* and *Scholastick exercises* therein performed, might justly be accounted *a little Academy*, and in some respects superiour, *&c.* His Domestick *Chaplains*, both before and since his death, attained to the chiefest honours and dignities in our Church and Common-wealth; namely, *Bancroft*, *Ravis*, *Barlow*, &c.

37. He carried himself with great *Resolution* and courage in the determination of Causes belonging to his proper Cognizance. When a *Gentleman* of good note told him once, that the *Lords* of the Council were of another opinion then his *Grace*: *What tellest thou me* (said the Arch-bishop) *of the Lords of the Council? I tell thee, they are in these Cases to be advised by us, and not we by them.* He would upon such occasions oftentimes say unto his private friends, toward his later time: *That two things did help much to make a man confident in good causes: namely*, Orbitas & Senectus: *and* (said he) *they stood me both.*

38. He gave *Audience* unto *Suitors* twice a day, and afforded them set hours for their *dispatch*: at which time, he would so courteously intreat them, giving so mild and gentle Answers, that even they that sped not in their suits, did depart without discontentment. Wherein I may justly compare

pare him unto *Titus*, *qui neminem unquam à se tristem dimisit*. He often feasted the *Clergy*, *Nobility*, and *Gentry* of his Diocess and Neighbourhood: at *Christmas*, especially, his *Gates* were alwayes open, and his *Hall* set twice or thrice over with strangers. Every year, he entertained the *Queen* at one of his houses (and some years twice or thrice) who besides other favours, would bid him *Farewell* by the name of her *Black Husband*, &c.

39. His Charity is testifyed by that notable *Monument*, his *Hospital* of the blessed Trinity in *Croydon*, which he built very fair and Colledge-wise, for a Warden and eight and twenty Brothers and Sisters. He builded also near unto it a goodly *free School*, with a School-masters house, allowing to the School-master twenty pounds by year for ever. And when he had finished and done the whole work, he found himself *no worse in his estate*, then when he first began, which he ascribed unto the extraordinary blessing and goodnesse of *God*. After which, when the *French* Ambassador (by whom he was reputed a *peerlesse Prelate* for piety and learning,) enquiring what Books he had written, was told, He had only published certain Books in the English tongue, *in defence of the Ecclesiastical Government*, and that he had founded an Hospital and a School: The Embassador replyed, *Profecto Hospitale ad sublevandam paupertatem*,

& Schola ad instruendam juventutem, sunt optimi libri quos Archiepiscopus conscribere potuit.

30. 1603. *Ap.* 28. He was the principal Mourner at the funeral of Queen *Elizabeth*; crowned and anointed King *James* Jul. 25. being visited by his Majesty in his sickness, spake to him earnestly in Latin, and by his last words, *pro ecclesia Dei, pro ecclesia Dei*, was conceived by the King to commend unto his royal care (as he had done sundry times before) the Church of *England*. *Ob. ult. Feb. hora* 8. *pomerid. An. Dom.* 1603. *Æt.* 73.

V.

V.

Mr RICHARD HOOKER.

Out of his life, written by the R.R. Biſhop of Exeter, *Dr* Gauden.

1. HE was born in the *Weſt*, either in, or not far from the City of *Exeter*, *An.* 1550. (A Country that is, as Mr *Cambden* obſerves, *ferax ingeniorum.*) But with what preſages of his future eminency, there is not any notice to be had. One of his *Uncles*, was Chamberlain of *Exeter*, in Mr *Hookers* Youth, and contributed both care and coſt toward his Education in the free School there. His *Parents* need no other monument of honour, then this, that they were bleſſed with ſo *worthie* a Son.

2. This excellent Perſon had a *body and ſoul* every way ſo adjuſted and ſuited to each other, that they were like meet pairs happily married together, and living peaceably. His outward aſpect

and *carriage* was rather comely than Courtly, his looks alwaies grave and reserved: his soul more looking inward then exspatiating at his eyes, or taking the outward prospect of his senses. He went alwaies, as if he meditated some great and good *design*: what he designed he industriously acted, without affectation or ostentation.

3. His *words* were alwaies sober and well-ordered: not more in number, then weight. He was like an *hive* full of honey, of a plain outside, and a narrow accesse and orifice, but heavy, as having in him all manner of good literature, industriously gathered and aptly digested. His *friends* or Confidents were *few*, but *choise*, as one that had no great opinion of himself, nor sought the applause of others.

4. While he continued in *Corpus Christi Colledge*, few men of any note in either University, but promised more than he did, as to any great and publick undertaking; not that he wanted a publick spirit, or excellent Abilities in nature and education: but he was so locked up and reserved by a *natural modestie*, and *self-distrust*, that he seemed to think it reward sufficient to have the conscience of weldoing, and pleasure enough, to see himself dayly profit in his studies; and preferment even to envy, to enjoy vertue, though never so cloistred and confined to his own breast.

Mr

5. Mr *Hooker* did not look upon the eaſe and quietneſſe of a *Colledge life*, as the ultimate deſign of his ſtudies: nor did he ſay with the *Apoſtle*, *It is good to be here*, as in a ſettled Tabernacle; but gently embraced thoſe ſmall offers of Miniſterial Employments in the *Country*, which were made to him, by ſuch as thought them ſomewhat proportionate, if not to his worth and learning, yet to that humble plainneſſe and ſimplicity of his *Genius* and mode of living. His firſt living was *Boſcomb* in the Weſt, to which the *Colledge* preſented him: his next in *Lincolnſhire*, called *Drayton Beauchamp*, *An.* 1584.

6. The noiſe, which ſome *Non-Conformiſts* made, kept this good Country Parſon awake; who, however he could bear with patience and ſilence the reproaches caſt upon himſelf as a private man, yet he thought it *ſtupor* to hear, without juſt indignation, his *Mother* reviled by ungrateful children. Hence ſprang that excellent work of the *Eccleſiaſtical Politie*. Wherein, he hath juſtly obtained this *Encomium* from all intelligent Readers, 'That never any man undertook a better 'cauſe (ſince the antient conflicts of the *Fa*-'*thers*) nor handled it with an honeſter heart, an 'abler judgment, or an eloquenter ſtile.

7. His firſt *five Books* he lived to publiſh: providence in time brought forth thoſe eſteemed Abortive, the *three* laſt *Books*, with ſuch lineaments

ments of their fathers virtue and vigour on them, that they may be easily and justly owned for *genuine*: although they had not the lasting picture of their Parents hand: The *seventh* book, by comparing the writing of it with other undisputable papers, of known *Manuscripts* of Mr *Hooker's*, is undoubtedly his own hand throughout: The *eighth* is written by another hand (as a Copy) but interlined in many places with Mr *Hooker's* own characters, as owned by him.

8. *An.* 1592. He had the *Dignities* of a *Prebend* in *Salisbury* and the *Subdeanrie* bestowed on him: and by the *Queen* he was preferred to be *Master of the Temple*, i. e. the publick preacher in that great Auditory, which requires an excellent preacher, and where he may well deserve an honourable maintenance. Mr *Travers* was popularly chosen by the *Societie* to be *Lecturer* in the afternoon, a man of esteemed piety and good learning, but a *Non-conformist*. In comparison of whom, Mr *Hooker* was much undervalued by the *vulgar hearers*.

9. These two, although they differed in some matters, yet they corresponded in the main of sound *Doctrine* and holy *life*: like generous *rivals*, they honoured and loved what they saw good in one another. Hence that very worthy speech of Mr *Travers*, when being asked, what he thought of some vile aspersion cast upon Mr *Hooker*; he answered

answered, *In truth, I take Mr Hooker to be a very holy man.*

10. *An.* 1594. He was removed to his last station at *Bishopsbourn* in *Kent*, and was made also *Prebend* of *Canterbury* by the favour of the Archbishop *Whitgift*, whose valiant and able *Second* he was in that Conflict, which he so notably maintained against the Disciplinarian faction, or the *unruly Non-conformists.*

11. This was the period of Mr *Hooker*'s promotion, much below indeed his *merit*, but *adequate*, it seems, to the retiredness of his *temper*, and most suitable to the policies of those times, where *Church-Governors* were to be rather active than contemplative spirits. And from this something rising, but not very high ground, did this excellent person take his ascent and rise to *heaven, the only preferment worthie of him*, dying with great comfort at his parsonage in *Kent* about 50 years old, *An.* 1599, saies Mr *Camden*, *An.* 1603, saies his Monument. He was interred in the Chancel of *Bishopsbourn*, where a fair Marble and Alabaster Monument (no way violated or deformed in all our late years of confusion) was long after erected to his Memory, *An.* 1634. *See the rest in the eloquent Bishop, before the Eccl. Pol.*

Additions

ADDITIONS.

Out of Dr W. Covel's Defence of Hooker, 1603.

12. A *Letter* (which is here answered) was published by certain Protestants (as they term themselves) which I hear (how true I know not) is translated into other tongues: This they presume hath given that wound, to that reverend and learned man, that it was not the least cause to procure his death. But it is far otherwise: for he contemned it in his *wisdom* (as it was fit) and yet in his *humilitie* would have answered it, if he had lived. --But first of all he was loth to entermeddle with so weak adversaries, thinking it *unfit* (as himself said) *that a man that hath a long journie, should turn back to beat every barking curre*; and having taken it in hand, his urgent and greater affairs, together with the want of strength, weakned with much labour, would not give him time to see it finished. --Death hath taken from us a sweet *friend*, a wise *Counsellour*, and a strong *Champion*. Others are fit enough to live in the midst of errour, vanitie, unthankfulnesse and deceit, but he was too good. p. 13.

13.

13. As, profoundly to *judge* with ſound variety of all learning, was common to him with divers others; ſo, to *expreſſe* what he conceived, in the eloquence of a moſt pure ſtile, was the felicity almoſt of himſelf alone. That honourable Knight Sr *Philip Sidney*, gave a taſt in an Argument of *Recreation*, how well that ſtyle would befit an Argument of a *graver Subject*: which it may be is more unpleaſing in the taſt of ſome, becauſe the manner is learned, and the ſubject is not agreeing to their *humour*. Doubtleſſe the perfecting of a *ſtyle*, and eſpecially of our *Engliſh ſtyle* (which, in my opinion, refuſeth not the pureſt ornaments of any language) hath many mo helps, than thoſe honourable places of learning, the *Univerſities* can afford. And therefore in thoſe things which they conceive (and ſome of them conceive much) there are found in the Princes *Court*, divers moſt purely eloquent, whom even the beſt in the *Univerſities* may deſpair to imitate. And (if I may ſpeak without offence) I am fully perſwaded, that Mr *Hookers ſtile* (if he had had leſſe learning: a ſtrange fault: for the weight of his learning made it too heavy) had been incomparably the *beſt* that ever was written in our Church. If our *Engliſh ſtorie* had been born to that happineſſe, ever to have been attired in ſuch rich ornaments, ſhe might worthily have bin entertained in the beſt Courts that the World hath. But all Countries

tries know our actions have been better done, then they have been told.

14. His Arguments, you say, are found in the Answer of that *Reverend Father* unto Mr *Cartwright*. If there were no difference, yet the *consent* of their Arguments were reason enough for you to allow Mr *Hooker*, seeing you have given your approbation of the works of that *most Reverend Father*: (whose worthinesse, no doubt, can receive little honour from your praise:) yet you know, that the whole subject of Mr *Hooker*'s first *four* Books, is an argument, as, full of learning, so directly heretofore not handled by any, that I know. Concerning those *three* Books of his, which from his own mouth I am informed that they were *finisht*, I know not in whose hands they are, nor whether the Church shall be bettered by so excellent a work. For, as the Church might have been happy, if he had lived to have written more, so she were not altogether so much harmed, if she might but enjoy, what he hath written. p. 150.

15. The government of his *passions* was in his own power, and he was able to rule them. For he was truly of a *mild* spirit, and an *humble* heart, and abounding in all other virtues. Yet he specially excelled in the grace of *Meeknesse*. The *Gravitie* of his looks, was cleered by those that did sit or converse with him; least he should be burden-

burdenſome unto them; but a full laughter few ever diſcovered in him. Some ſuch our Church had in all ages, a few now *alive*, which are her ornament, if ſhe can uſe them well, but more that are *dead*, whom ſhe ought to praiſe. For all theſe were *honourable men in their generations*, &c.

* While this was under the Printers hand, I had the happineſſe to be in Dr *Pococks* company, (ſometimes Fellow of *C.C.C.*) and heard him, amongſt other good Diſcourſe, tell a ſtory of *Hooker* to this effect: That *He*, with ſome others of the colledge, journeying *on foot* (as the manner then was) into their country, by the way viſited Biſhop *Jewel* (ſometime of the ſame Coll.) The *Biſhop* underſtanding ſome *Scholars* deſired to ſee him, (or as we now ſpeak more courtly) to wait upon his Lordſhip; ſaid, *They ſhould be welcome.* It was added, *They were of* Corpus Chriſti: *They ſhall be the more welcome to me*, ſaid the *Biſhop*. To omit the reſt of their entertainment, when the *Scholars* took their leave, the *Biſhop* gave them, every one a *viaticum*, ſome money to bear their charges, and eſpecially to *Hooker*: upon whom alſo, he pleaſantly ſaid, he would beſtow *his own Nag*, and brought forth, and gave him an old *ſtaff*; which had been *his* companion in his *Travel*. *--Te nunc habet iſte ſecundum.* Had *I* that *ſtaff*, *I* ſhould eſteem it no leſſe than a very Sacred *Relique.**

VI

VI.

Dr. *LANCELOT ANDREWES* Bishop of *Winchester.*

Out of his Funeral Sermon by John *Bishop of* Ely.

1. HE was born in the City of *London*, of honest and godly Parents; who besides his breeding in learning, left him a sufficient *Patrimony* and inheritance, which is descended to his heir, at *Rawreth* in *Essex*.

2. His life was well composed and ordered ever from his *child-hood*. In his tenderest years, he shewed such readinesse and sharpnesse of wit and capacity, that his two first Masters (Mr. *Ward* and Mr. *Mulcaster*) contended for him, who should have the honour of his breeding, that after became the honour of their Schools, and all Learning.

3. Mr. *Ward* first obtained of his Parents, that he should not be an *Apprentice*: and at length Mr. *Mulcaster* got him to *Merchant Taylors School*.

He

He accounted all time lost, that he spent not in his Studies. He out-strip all his equals. His early rising at four in the morning procured him the displeasure of the *Ushers*, because he called them up so soon.

4. Their pains and care he so carefully remembred all his life long, that he studied alwaies how to do good to them and theirs. In which gratefulness he promoted Dr. *Ward* to the Parsonage of *Waltham*: and ever loved and honoured his Master *Mulcaster* during his life; and was a continual helper to *him* and his *Son*. And as if he had made Mr. *Mulcaster* his Tutor or Supervisor, he placed his *picture* over the door of his *study*: whereas in all the rest of the house you could scantly see a picture.

5. From Mr. *Mulcaster* he went to *Cambridge*, to *Pembroke Hall*, and was there admitted one of Dr. *Watts Scholars*: (a notable *Grammarian*, well entred in the *Latin*, *Greek*, and *Hebrew* tongues, and likewise in *Geometry*, and some of the *Mathematicks*:) and after, a *Fellow* there, in which he passed over all *Degrees* and places in such sort, that he ever seemed worthy of higher, and would in the end attain the highest: for his abilities and vertues were mature and ripe for greater employments.

6. He often lamented that he never could find a fit opportunity to shew his thankfulness to Dr.

Watts

Wats, his Patron, nor to any of his Posterity. Yet he did not utterly forget him in his will, having ordered that the *two Fellowships* to be founded by him in *Pembroke-Hall*, should alwaies be chosen and filled, out of the Scholars of Dr. *Wats* Foundation (if they were found fit) of which himself had been one.

7. Being in holy *Orders*, he attended the noble and zealous *Henry Earl of Huntington*, President of *York*, and was employed by him in often preaching and conference with Recusants, both of the Clergy and Laity: In which God so blest his endeavours that he converted many.

8. After this Mr. Secretary *Walsingham* takes notice of him, and obtained him of the Earl, intending his preferment, in which he would never permit him to take any *Country-benefice*, lest he and his great learning should be buried in a Country-Church. His intent was to make him *Reader of Controversies* in *Cambridge*, and for his maintenance he assigned to him (as I am informed) the lease of the Parsonage of *Alton* in *Hampshire*; which after his death he returned to his Lady; which she never knew or thought of.

9. After this he obtained the *Vicaridge of S. Giles* without *Creeple-gate*, *London*, and a *Prebend* Residentiaries place in *Pauls*, and was chosen *Master* of *Pembroke-Hall*, and afterward was advanced to the *Deanry of Westminster*: and all this without

without any ambition or suite of his own, being promoted for his great worth.

10. His knowledge in the learned and modern *Tongues*, to the number of *fifteen* in all (as I am informed) was admirable: His *Memory* great: His *Judgment* profound: His pains and *Industry* was infinite. In the works he wrote, he used no man to read for him (as *Bellarmine* and others employed whole Colledges to read and study for them:) he only used an *Amanuensis*, to transcribe that, which himself had first written with his own hand.

11. As he was himself most learned, so he was a singular lover and encourager of *Learned men*: which appeareth in his liberality and bounty to Mr. *Casaubon*, Mr. *Cluverius*, Mr. *Vossius*, Mr. *Grotius*, Mr. *Erpenius*, whom he attempted with the offer of a very large stipend out of his own purse to draw into *England*, to have read and taught the *Oriental Tongues* here.

12. When the Bishopricks of *Eli* and *Salisbury* were void, and some things were to be pared from them, some overture being made to him to take them, he refused them utterly: He seemed to answer, *Nolo episcopari, quia nolo alienare*: I will not be made a Bishop, because I will not alienate Bishops Lands.

13. After this, by some perswasion, he accepted of *Chichester*; yet with some fear of the bur-

then: and after that, of *Eli*: and last of this of *Winchester*. (Whence God hath translated him to Heaven.) In which he freed himself and his Successor of a Pension of 400 *per an.* Which many of his Predecessors had paid. He was *Almoner*, *Dean* of the Chappel, and a *privy Counsellor* to King *James*, and King *Charles*: In which he spake and meddled little in *Civil* and temporal Affairs, being out of his profession and element: but in causes of the *Church* he spake fully and home.

14. Whersoever he lived, all places were better'd by his providence and goodnesse. S. *Giles* was reduced by him to a *Rate* toward the better maintenance of the place, and the house repaired. He found nothing in the Treasury in *Pembroke-Hall*: he left it in ready mony a thousand pound: being Prebend Residentiary in *Pauls*, he built the house in *Creed-Lane* belonging to his Prebend, and recovered it to the Church: he repaired the Dean's lodging. When he came to *Chichester* he repaired the Palace there: at *Eli*, he spent on the Bishops houses two thousand pound. Besides, he refused to make some Leases in his last years, which might have been very beneficial to him, for the good of his Successor. His reason was, *Many are too ready to spoil Bishopricks, and few enough to uphold them.*

15. He was alwaies a diligent and painfull *Preacher*: most of his *Solemn Sermons* he was most carefull

carefull of, and exact; I dare say, few of them, but they passed his hand and were thrice *revised*, before they were *preached*: and he ever misliked often and loose preaching, without study of Antiquity: and he would be bold with himself and say, *When he preached twice a day at S.* Giles, *he prated once.*

16. After he came to have an Episcopal House with a Chappel, he kept *monthly Communions* inviolably; yea though himself had received at the Court, the same month. In which, his Carriage was not only decent and religious, but also exemplary. He ever *offer'd twice* at the Altar, and so did every one of his servants: to which purpose he gave them mony, left it should be burthensome to them.

17. He was such an enemy to *Simony*, that he endured many Troubles by *Quare impedit*, and *Duplex querela*. As for himself, he seldome gave a Benefice or Preferment to him that *petition'd* for it: he rather *sent* for men of note, that he thought wanted preferment, and gave them Prebends and Benefices, under Seal, before they knew of it; as to Mr. *Boys* and Mr. *Fuller*.

18. *Sacriledge*, he did abhor, as one principal cause among many, of the forrein and civil Wars in Christendom, and invasion of the Turk. And at home, he wished some man would take the pains *to collect*, how many *Families*, that were

raised by the spoils of the *Church* are now vanished, and the place thereof knows them no more.

19. He was a great *Almes-giver*. When he liv'd at St. *Giles*, his certain Almes there was *ten pound per an.* paid quarterly by equal portions: and *twelve pence* every Sunday he came to Church and *five shillings* at every Communion, *&c.* The total of his pious and charitable works mentioned in his will, amounts to the sum of *six thousand three hundred twenty six pound:* He gave in private Alms in some few years before his death, to the sum of *one thousand three hundred and forty pound.*

20. A great part of *five hours* every day did he spend in *prayer* and devotion to God: and a good while before he sickned he spent all his time in prayer: and in the time of his sickness he continually prayed, until it pleased God to receive his blessed Soul to himself.

VII.

VII.

RALPH BROUNRIG
Bi*ſhop of* Exeter.

Out of Doctor Gauden's *Sermon at his Funeral.*

1. BIſhop *Brounrig* was a perſon of that ſoundneſſe of *Judgment*, of that conſpicuity for an unſpotted *life*, of that unſuſpected *Integrity*, that his life was *virtutum norma* (as St. *Jerom* of *Nepotian*) *Ita in ſingulis virtutibus eminebat, quaſi cateras non habuiſſet*: ſo eminent in every good and perfect gift, as if he had had but one onely. I never heard of any thing ſaid by him, which *a wiſe and good man* would have wiſhed unſaid or undone; yet I had the happineſſe to know him above thirty years.

2. The ſpring of this ſo fair, ſo deep, ſo clear, ſo noble a ſtream of Learning, Piety and Wiſdom, was at *Ipſwich*, a Town of good note in *Suffolk*: where he was born *An.* 1592. His parents of Mer-

chantly condition, of worthy reputation, and of very Christian Conversation. When he was not many weeks old, God took away his earthly *Father*, that himself might have the more tender care of the *Orphan*. By the prudence of his pious *Mother*, his Youth and first years of reason were carefully improved for his breeding in all good Learning.

3. He was sent in his fourteenth year to *Pembroke-Hall* in *Cambridge*. There, his Modesty, Pregnancy and Piety soon invited *preferment*. He was first made *Scholar* of the House, and after *Fellow*, a little sooner then either his years or standing in rigour of *Statute* permitted: but the *Colledge* was impatient not to make sure of him, by grafting him firmly into that Society, which had been famous for many excellent men, but for none more then *Brounrig*.

4. When King *James* (that most learned Prince) was pleas'd to honour the University of *Cambridge* by his presence, and to make *Exercises* of Scholars the best part of his Entertainment, this person (then a young man) was one of those who were chosen by the University to adorn that Reception of the *King*. The part he performed was *Focoserious* (of *prevaricator*) a mixture of Philosophy with Wit and Oratory. This he discharged, to the *admiration* more then the *mirth* of the King, and the other learned Auditors:

tors: who rejoyced to see such a luxuriancy of *Wit* was consistent with *innocency*; that jesting was confined to conveniency, and *Mirth* married with that *Modesty* which became the *Muses*.

5. Among his learned and accurate performances in publick, I cannot but observe, that when he took the Degree of B. D. the Text upon which he chose to preach his *Latin Sermon* was prophetick and preparatory to his after sufferings: *Phil.* 1. 29. *Vobis autem datum*, &c. *To you it is given on the behalf of Christ, not only to believe in him, but also to suffer for his sake.* Which eloquent and pious Sermon he afterwards was to fulfill indeed. *Quod docuit verbo, firmavit exemplo:* He made his Doctrin good by his practice, taking up the cross of Christ and following him.

6. He was preferred to be *Prebend* of the Collegiate Church of *Eli*, by the favour and love of the then Bishop of that Seat, Doctor *Felton*, a very holy and good man. He had also a good living at *Barlow*, not far from *Cambridge*, a Country Village; where he condiscended in his *preaching* and *catechising* to ordinary capacities: (He oft deplored the disuse and want of Catechising:) After that, this great Lamp was set and shined in a Sphere more proper and proportionate, being chosen *Master of Katharine Hall*. Here, it was wonderfull to see, how the *Buildings*, the *Revenues*, the *Students* and the studiousness of that place increased

increased, by the care, counsell, prudence, diligence and Fame of Doctor *Brounrig*; who had such an eye to all, that he oversaw none, frequenting the Studies, and examining even younger Scholars, that they might be encouraged in Learning and Piety.

7. He kept up very much, as good Learning and good Manners, so the honour of *Orthodox* Divinity, and orderly *Conformity*: He kept to the Doctrin, Worship, Devotion, and Government in the *Church of England*: *Which*, he would say, *he liked better and better, as he grew older.* If any, out of scruple or tenderness of *Conscience*, was lesse satisfied with some things, no man had a more tender *heart*, or a gentler *hand* to heal them. He would *convince*, though he did not *convert* Gain-sayers; and if he could not perswade them, yet he would pity and pray for them.

8. He could endure *differences* among learned and godly men, in opinions, especially sublime and obscure, without distance in affection. He thought that *Scripture* it self was in some points left unto us lesse clear and positive, that Christians might have wherewith to exercise both *Humility* in themselves, and *Charity* towards others. He very much venerated the first worthy *Reformers* of Religion at home and abroad: yet was he not so addicted to any *one* Master, as not freely to use his own great and mature Judgment. He hoped

hoped every good Man had his *Retractations*, either *actual* or *intentional*; though all had no time to write them, as Saint *Austin* did. He had the greatest *Antipathy* against those unquiet and pragmatick Spirits, which affect endless Controversies, Varieties and Novelties in Religion, to carry on a party, and under that skreen of Religion to advance their private *Interests* and politick Designs.

9. For the *Liturgy*, though he needed a set form as little as any, yet he had a particular great esteem of it: 1. For the honour and piety of its Martyrly *Composers*: 2. For its excellent *matter*, and prudent *Method*: 3. For the *good* he saw it did to all sober Christians: the want of which he saw was not supplied by any Ministers *private* way of praying and preaching. Not, that the *Liturgy* is unalterable: but he judged all such Alterations ought to be done by the *publick Spirit*. As for *Bishops*, he was too learned a man to doubt, and too honest to deny the universal *Custom and practice* of the Church of Christ, in all ages and places for fifteen hundred years, according to the *pattern* (at least) received from the *Apostles*: who, without doubt, followed, as they best knew, the mind of *Christ*.

10. He was by the favour of King *Charls*, and to the great liking of all good men made Bishop of *Exeter*, Anno 1641. Whereupon, a certain Gentleman

Gentleman told me; He wondred Doctor *Brounrig* would be made a Bishop, whom he had heard sometime declare his judgment against *Episcopacy*. Which, as I no way believed, so relating it soon after to the Bishop, He with some passion replyed; *I never thought, much lesse said, as that person hath falsely averred. I thank God, I took the office of a Bishop with a good Conscience, and so I hope by his Mercy I shall both maintain and discharge it.*

11. And however this excellent Bishop enjoyed not the benefit of the Kings favour and munificence, as to his Bishoprick, or any other preferment, after the *Troubles* of the times; yet he was ever most unmovable in his royal respects of fidelity, gratitude, love and obedience. Accordingly, when *O. P.* with some shew of respect to him, demanded his judgment in some publick affairs, the Bishop with his wonted Gravity and Freedome replyed: *My Lord, the best Counsel I can give you, is that of our Saviour, Render unto Cæsar the things that be Cæsars, and unto God the things that be Gods.* With which free Answer *O. P.* rested rather silenced then satisfyed.

12. This Grave personage, when forced to retire, was usefull to those that were worthy of him, and knew how to value and use him, either as a *Bishop*, or as a *Divine*, or a *Counsellor*, or a *Comforter*, or a *Friend*. Among those, that gave him a liberal and noble entertainment, *Thomas Rich*

Rich Esq; of *Sunning* in *Bark-shire*, deserves with honour to be thus registred, *That he was the special friend to Bishop* Brounrig. Indeed none could be hospitable to him *gratis*: He alwaies paid largely for his entertainments by his many excellent *Discourses*.

13. He was alwaies, when in health, as cheersull (as far as the *Tragedies* of the Times gave leave) as one that had the *continual feast* of a good Conscience; and as content, as if he had had a Lords estate. All diminutions and indignities, which some men put upon so worthy and venerable a person, he digested into patience and prayers. Thus he was in some degree conformable to the *primitive Bishops*, which were poor and persecuted, yea to the great Bishop of our Souls, *Who for our sakes made himself of no reputation.*

14. About a year before he dyed, he was invited with much respect and civility to the Honourable Societies of both *Temples*, to blesse them, as with his constant Residence, so with his Fatherly *Instructions and Prayers*. To shew the Reality of their love and value to his Lordship, they not only allowed an annual honorary Recompence to expresse their Thanks, but they provided handsome Lodgings, and furnished them with all things necessary, convenient and comely for a person of his worth. Such as could hear him preach rejoyced at his gracious words: such as for the crowd could not

not come nigh enough to hear him, had pleasure to stay and behold him, conceiving they saw *a Sermon in his looks*, and were better'd by the venerable Aspect of so worthy a person.

15. God was pleased to exercise him with bodily pains, indispositions and distempers, sometimes with sharp fits of the *Stone*; but under all these God supported him with his *Grace*, and spirit, as alwaies humble, devout and pious, so for the most part sociable, serene and cheerfull, till he had lived to his sixty seventh year. He had more frequent Infirmities, as gentle *monitors*, a little before his death, of which he would speak to my self and others, as *one that by dying dayly was well acquainted with death*: and would say, *That it was a very cheap time now to die: there being so little temptation to desire life, and so many to welcome death: since he had lived to see no King in the* State, *no Bishop in the Church, no Peer in Parliament worthy of that name.* He only hoped and prayed that God would favour him so far with an εὐθανασία, as to let him dy without pain: as indeed he did. For after his spirits were in ten days decayed and wasted, he slumbred much, yet had vigilant Intervals; at which times he gave himself to prayer and meditation and holy Discourses: And being full of the Grace and peace of God, and confirmed in it by the *Absolution* of the Church (which belongs to all that dye in the true faith,

faith, and blessed hope of penitent sinners) he placidly rendred his holy, devout and precious Soul to God that gave it, *Dec.* 7. 1659. *vid. fin.*

VIII.

Mr THO. GATAKER.

Out of the Narrative annexed to his Funeral Sermon.

1. HE was a branch of an antient Family, so firmly by Gods providence planted in *Shropshire*, that the stock hath continued in the same House, carrying the name of its owner, and known by the title of *Gatacre-hall*, by an uninterrupted succession from the time of K. *Edward* the *Confessor*.

2. His *Father* was houshold Chaplain to *Robert* Earl of *Leicester*, and Pastor of S. *Edmunds* in *Lumbardstreet London*. In that parsonage-house, by his Wife *Margarit*, being of an honest Family of the *Pigots* in *Hertfordshire*, among other children, he had this Son *Thomas*, born *Septem.* 4. 1574.

3. In his childhood, he was so addicted to learning, that he needed a *bridle* rather than a *spur*. This love of learning joyned with an admirable capacity,

capacity, a nimble *wit* and vast *memorie*, adorned with sober manners, advanced him from the Grammar School to the *Universitie*, (where he was by his father placed in St *John's* Colledge, in *Cambridge*) in the 15 year of his Age, 1590.

4. Here, not from mere *favour*, but from *merit* (upon proof of his learning) he was chosen *Scholar* of that worthy Society: wherein he continued his studies with unwearyed diligence and happy successe, till with abilities answerable to his Degree, he commenced *Master of Arts*.

5. Take for an instance of his Industry this: That he was a constant Auditor of that eminent light of learning Mr *Jo. Boys*: who read a *Greek* Lecture in his *bed* to certain young students, that preferred *antelucana studia* before their rest and ease. The *Notes* whereof he kept as a Treasure, and being visited by Mr *Boys* many years after, he produced them to the no small joy of the good old man, who professed himself made some years yonger by that entertainment.

6. Such esteem he was of in the Universitty, that he was chosen to be Fellow of *Sidney* Colledge, while it was in building. Mean while, he retired to a Gentlemans house in *Essex*, where he expounded some part of Scripture every morning. At which exercise, Dr *Stern*, suffragan of *Colchester*, at a time happening to be present, and approving

approving his endowments, exhorted Mr *Gataker* to take holy *Orders*. But he well weighed the burden of that Calling, and modestly judging of his own Abilities, deferred the matter, till by the advice of Mr *Alvey*, formerly his *Tutor*, and by a second instance of the Doctor, he assented to be Ordained by the said *Suffragan*.

7. *Sidney* Coll: being finished, he betook himself to his station there, and was happy in seasoning *Young Students* with principles of piety and learning. He was also a partner to some other *charitable Divines*, in a pious Design of preaching in places adjacent to the University, where need was. And for half a year he preached at *Everton* every Lords day.

8. After this, he removed from *Cambridge*, to Sr *William Cooks* Family, then resident in *London*, where he made a more publick discovery of his Ministerial gifts, and was invited to the Lecturers place in *Lincolns Inne*. But he, according to his usual Modesty declin'd it, till Dr *Mountague*, Mr of *Sidney* Coll. then in London, with an intention to cal Mr *Gataker* back to the College to read the *Hebrew Lecture*, laying that aside, encouraged him against his own diffidence, and with his Authority and Arguments wrought him at last to an Assent.

9. At *Lincolns Inne* he spent ten years to the advancement of piety: and in the *Vacations* resided

ded and preached in the Family of Sir *William Cook*; to whose Lady he was neer in blood: and so dear to both, that in consideration of his pains freely taken, they setled upon Mr *Gataker* an Annuity of twenty pounds. This he enjoyed some few years, but after (for some reasons) generously *remitted* unto the Heir of that Family, forbearing to use the right he had, and forbidding his Executour to claim any *Arrears* of that Annuity.

10. *An.* 1611. being called to the Rectory of *Redrith* in *Surrey*, commending his former charge to the Grace of God, he betook himself to the sole attendance on that Flock of which God had now made him Overseer. His *Industrie* in discharge thereof was constant and great, notwithstanding an almost perpetual *head-ach*, wherewith God had exercised him from his very youth. To the work of his preaching on the *Lords day*, he added a weekly *Catechetical* Lecture on *Friday* in the Evening, which he continued, accurately and methodically, till he had gone through the whole *bodie of Divinitie*, and gave it over when he observed his parishoners grown to a neglect his of *free labours* in that kind. *Solent ultroneæ putere merces.* Hieron.

11. *An.* 1620. Having a justifiable curiosity to see our neighbour Church in the *United Provinces*, and something of the other Provinces in *Belgium*, he took the advantage of the *Truce* then between

between the *Spaniard* and the *Hollander*, for a free passage between both Countries. In this travel he shewed himself a *good preacher* to the *English Church* at *Middleburgh*, and a *good Disputant* to the *English Papists* in *Flanders*. God prospered his journey; and within a *month*, having viewed the most considerable places in the Low Countries, he returned safe.

12. *An.* 1643. Being scarce recovered from a violent fit of the *Collick*, he was called into the *Assembly* of *Divines*: where his modest and peaceable behaviour was remarkable. During his attendance there, the Mastership of *Trinity Col.* in *Cambridge*, the greatest preferment in that University, was offerd him. But this good man (though often importuned by many friends to accept of the motion) according to his accustomed *Modesty* refused to undertake that place of much honour and advantage, pleading, together with his unworthinesse, his old age and weaknesse of body.

13. His Gifts of *edification* may be seen in his Works extant, *viz. Of the Nature and Use of Lots. A volum of Sermons in fol. De Novi Test. stylo Dissertatio. Comment. in M. Anton. Imp.* and many more. His *Polite literature* was much esteemed by learned men abroad, *Salmasius* and others, with whom he held correspondence: And the exercise of it, with *condescention* to children, hath

been admired at *Tunbridge* School in the Visitation of it. He had a felicity to make his human literature (as it ought to be) subservient to Religion.

14. His graces of *Sanctification* were also very eminent: His *pietie*, in the care of Gods ordidinances, and love to Gods House: His *Charitie*, in his tender sense of the Churches Afflictions, and abridging himself of his liberty in some lawful things to please the weak: His *Humilitie*, in a low esteem of his Abilities, and declining of dignities and preferments: His *Meeknesse*, in conversing with the meanest, and defcending to them in the way of Counsel and satisfaction of their doubts: His *patience*, in bearing the afflictions on his body; and his *Faith*, in commending his soul into the hands of God. *Satur Vitæ tanquam conviva recessit.* An. D. 1654. æt. 80.

Θωμᾶς ὁ Γατακῶρος. Ὦ μάκαρ τ' ἀγαθός.

——*He is gone,*
Learnd in all here, where more is to be known.

IX.

IX.

Dr. *H.* HAMMOND.

Out of his life written by Dr. John Fell, *Dean of* Ch. Ch.

* HE was born in *Surrey*, 18. *Aug.* 1605. the youngeſt ſon of Doctor *John Hammond*, Phyſician to *Prince Henry*, and from him had the honour at the font to receive his Chriſtian name. Being yet in his long coats, he was ſent to *Eton School*; and at thirteen years old, to *Magd. Coll.* in *Oxford*. Being to proceed Maſter of Arts, he was made *Reader* of the natural Philoſophy Lecture there. *An.* 1629. Being twenty four years of age, he entred into holy *orders*. *An.* 1633, having preached at Court for Dr. *Frewen*, he was preferred by the Earl of *Leiceſter* to the Rectory of *Penſehurſt*. *

1. In the diſchatge of his *Miniſterial function* (at *Penſehurſt*) he ſatisfyed not himſelf in diligent and conſtant *preaching* only (a performance

wherein some of late have phansied all Religion to consist) but much more conceived himself obliged to the offering up the solemn *daily Sacrifice* of *Prayer* for his people, administring the *Sacraments*, relieving the *poor*, keeping *Hospitality*, reconciling of *Differences* amongst Neighbours, visiting the *sick*, catechising of the *Youth*.

2. As to the first of these, his *Preaching*, 'twas not at the rate of the Times, an unpremeditated, undigested effusion of shallow and crude conceptions; but a rational and just discourse, that was to teach the *Priest* as well as the *Lay-hearer*. His *Method* was (which likewise he recommended to his Friends) after every Sermon to resolve upon the ensuing Subject; that being done, to pursue the course of study which he was then in hand with, reserving the close of the week for the provision for the next *Lords-day*. Whereby not only a constant *progresse* was made in Science, but *materials* unawares were gaind unto the immediate future work: *for*, he said, *be the Subject treated of never so distant, somewhat will infallibly fall in conducible unto the present purpose.*

3. The offices of *Prayer* he had in his Church, not only upon the Sundays or Festivals and their Eves, as also *Wednesdayes* and *Fridayes*, according to the appointment of the *Rubrick* (which strict duty and ministration, when 'tis examined to the bottome, will prove the greatest objection against the

the *Liturgy*) but *every day* in the week, and twice on Saturdays and Holy-day Eves: For his assistance wherein he kept a *Curate*, and allow'd him a comfortable Salary. And at those Devotions he took order that his *Family* should give diligent and exemplary attendance: which was the easilier perform'd, it being guided by his *Mother*, a woman of *antient virtue*, and one to whom he paid a more then filial obedience.

4. As to the *Administration of the Sacrament*, he reduced it to an Imitation, though a distant one, of *Primitive frequency*, to once a month, and therewith its anciently inseparable Appendant, the *Offertory*: wherein his *Instruction* and happily insinuating *Example* so far prevail'd that there was thenceforth little need of ever making any *taxe* for the *poor*. Nay (if the report of a sober person born and bred up in that Parish be to be believ'd) in short time a stock was rais'd to be alwayes ready for the *apprentising* of young Children, whose Parents condition made the provision for them an equal Charity to both the Child and Parent. And after this there yet remain'd a superplusage for the assistance of the neighbour Parishes.

5. For the *Relief of the poor*, besides the forementioned expedient (wherein others were sharers with him) unto his private Charity, the dedicating the Tenth of all Receits, and the daily Almes given at the door, he constantly set apart over

over and above, *every week*, a certain rate in money. Yet farther, an other *Act of Charity* he had, the *selling Corn* to his poor Neighbours at a rate below the Market-price: which, (though, as he said, he had reason to do, gaining thereby the charge of portage) was a great benefit to them, who, besides the abatement of price and (possibly) forbearance, saved thereby a days work.

6. He that was thus liberal to the necessitous poor, was no lesse *hospitable* to those of better quality: and as at other times he frequently invited his Neighbours to his Table, so more especially on Sundayes, which seldome past at any time without bringing some of them his guests: but here beyond the weekly treatments, the *Christmas Festival* had a peculiar allowance to support it. He knew well how much the *Application* at the Table inforc'd the *Doctrines* of the Pulpit, and how subservient the endearing of his *Person* was to the recommending his *instructions*, how far upon these motives our *Saviour* thought fit to eat with Publicans and Sinners, and how effectual the *loaves* were to the procuring of Disciples.

7. As by publick admonition he most diligently instill'd that great fundamental doctrin of *Peace and Love*, so did he likewise in his private addresse and conversation, being never at peace in himself till he had procur'd it among his Neighbours; wherein God so blest him, that he not only

only attain'd his purpose of uniting distant parties unto *each other*, but, contrary to the usual fate of reconcilers, gain'd them to *himself*: there having been no person of his function any where better beloved then he when *present*, or lamented more when *absent*, by his flock. Of which tender and very filial Affection, in stead of more, we may take two instances: the one, that he being driven away, and his *books* plunder'd, one of his Neighbours bought them in his behalf, and preserved them till the end of the War: the other, that during his abode at *Penshurst* he never had any vexatious *Law-dispute* about his dues, but had his *Tithes* fully paid, and not of the most refuse parts, but generally the *very best*.

8. Though he judged the time of *sickness* an improper season for the great work of Repentance, yet he esteemed it a most usefull *Preparative*, the voice of God himself exhorting to it: and therefore not only when desir'd made his *Visits* to all such as stood in need of those his charities, but prevented their requests by early and frequent coming to them. And this he was so carefull of, that after his remove from *Penshurst*, being at *Oxford*, and hearing of the Sickness of one of his Parishioners, he from thence *sent* to him those Instructions which he judged usefull in that Exigent, and which he could not give at nearer distance.

9. For the Institution of *Youth* in the Rudiments of piety, his Custome was, during the warmer season of the year, to spend an hour before Evening prayer in *Catechising*, whereat the Parents and older sort were wont to be present, and from whence (as he with comfort was used to say) they reaped *more benefit* then from his *Sermons*. Where it may not be superfluous to observe that he introduced no new form of *Catechism*, but adher'd to that of the *Church*, rendring it fully intelligible to the meanest capacities by his *Explanations*. (It may be usefull withall to advert, that if in those times *Catechetical Institution* were very seasonable, 'twill now be much more; when *Principles* have been exchang'd for dreams of words and notions.) Besides all this, that there might be no imaginable assistance wanting, he took care for the providing an able *School-master* in the Parish, which he continued during the whole time of his abode.

10. And as he thus laboured in the *spiritual* building up of Souls, he was not negligent of the *material* Fabrick committed to his trust: but repair'd with a very great expence (the annual charge of 100 *l.*) his *Parsonage house*; til from an incommodious ruin he had renderd it a fair and pleasant dwelling, with the adherent conveniences of *Gardens* and *Orchards*.

11. While he was thus busie on his Charge, &c.

&c. But I earneſtly deſire the Reader to peruſe the whole ſtory of this excellent Divine excellently written by the Venerable Dean. Only, I will take leave to adde here ſome of his Rules and Sayings.

12. He ſcarcely recommended any thing in his advices with that concern and vigor, as, *To be furniſhed alwaies with ſomewhat to do.* This he propos'd as the beſt expedient both for innocence and pleaſure, aſſuring, *That no burthen is more heavy, or temptation more dangerous, then to have Time ly on ones hand*: adding, *The idle mans brain is the Divels ſhop.*

13. He profeſt, *He had no ſuch way of enjoying any thing, as by reflection from the perſon whom he loved*: *ſo that his friends being happy was the readieſt way to make him ſo.*

14. The principal thing he contracted for in Friendſhip was a free uſe of mutual *Admonition*: which he extended even to undecencies, ſaying, *It was a poor deſign of Friendſhip to keep the Perſon he admitted to his breaſt only from being ſcandalous; as if the Phyſician ſhould endeavour only to ſecure his patient from the plague.* And this he gave as a general rule, and enforc'd by his Example, *Never to reprove in Anger*, or the leaſt appearance of it.

15. He would ſay, *He delighted to be loved, not reverenced*; thinking that where there was much of the later, there could not be enough of the former

former; somewhat of restraint and distance attending on the one, which was not well consistent with the perfect freedom requisite to the other.

16. To the performances of *friendship* he hated all mercenary returns, whereof he was so jealous, as hardly to leave place for gratitude, *Love*, he said, *was built upon the union and similitude of minds, and not the bribery of gifts and benefits.* So generous was he herein, that he has oft profest, *He admitted retributions of good turns, yet not so much on any score, as that his friend might have the pleasure of being kind.*

17. When any one had sent him a slight present of *Apples* or the like, his *Reward* would usually much exceed the value; and he would be so well pleas'd to have such an occasion of giving to a servant, saying, *Alas, poor Soul, I warrant he is glad of this little matter*, that this seem'd a part of the senders courtesy.

18. He was us'd to say, *That 'twas a most unreasonable and unchristian thing to despise any one for his poverty.* And, *That 'twas one of the greatest sensualities in the world, to Give:* Upon which consideration he often took occasion to magnify the exceeding Indulgence of God, *that had annext future rewards to that which was so amply its own Recompence.*

19. He gave this for a Rule to those of his friends that were of estate and quality, *To treat their*

their poor Neighbours with such a chearfulnesse, that they may be glad to have met with them.

20. To shew how high a value he put on the *Souls* of men, he often broke out into words of this effect, which had with them still in the delivery an extraordinary vehemence, *O what a glorious thing, how rich a prize for the expence of a mans whole life were it, to be the instrument of rescuing any one Soul!*

20. His Motto of instruction to young persons was, *Principiis obsta*, and, *Hoc age*; to withstand the overtures of ill, and be intent and serious in good: to which he joyn'd a third advice, *To be furnisht with a Friend.*

21. For serenity and calm of Mind, he layd this Rule before him, which prov'd of great use, *Never to trouble himself with the foresight of future events*, being resolv'd of our Saviours Maxime, *Sufficient to the day is the evil thereof.*

21. If he saw any perplext about the manage of their difficult affairs, he was wont to ask them, *When they would begin to trust God, or permit him to govern the World.* And to himself and friends he was wont solemnly to give this mandate, *Quod sis esse velis, nihilque malis*; in his English, *to rather nothing*: Not only to be content or acquiesce, but be resolv'd the present estate to be the very best that could be wisht or phansied.

22. He lookt upon the *Kirgs return* with pity and

and compaſſion, as bringing him to that uneaſy, if not inſuperable Task of ruling and reforming a licentious people. *It will be a bleſſing to his people; but unto him can not be ſo, but only on this ſcore, by having opportunities through glorious ſelf-denyals to do good.*

23. When the *Change* approached, diſcourſing of occurrents, he broke forth into theſe words, *I muſt confeſſe, I never ſaw that time in all my life, wherein I could ſo cheerfully ſay my* Nunc dimittis, *as now. Indeed I do dread proſperity, I do really dread it. For the little good I am now able to do, I can do it with deliberation and advice: but if it pleaſe God I ſhould live and be call'd to any higher office in the Church, I muſt then do many things in a hurry, and ſhall not have time to conſult with others, and I ſufficiently apprehend the danger of relying on my own judgment.*

24. In his laſt ſickneſſe he comforted his ſad friends, ſaying, *He ſhould leave them in God's hands, who could ſupply abundantly all the aſſiſtance they could either expect or deſire from him; and who would ſo provide, that they ſhould not find his removal any loſſe.*

25. When in his ſharp agonies his friends betook themſelves to their extemporary ejaculations, he compos'd thoſe irregularities by ſaying, *Let us call on God in the Voice of his Church.*

26. At

26. At the Communion, hearing those words of the Apostle, *Jesus Christ came into the World to save sinners*, he pathetically rejoyn'd, *Of whom I am chief.*

23. To the good Lady of the house, who asked him, what he would chiefly commend to her, he briefly answer'd, *Uniform Obedience.*

28. A few minutes before his death, he breathed out those words which best became his Christian life, *Lord make haste.*

Ob. Apr. 25. 1660.

X.

X.

Dr MILES SMITH.
Bishop of Gloc.

Out of the Preface before his Sermons, published by Mr Jo. Stephens.

1. FOr the manner of his life and the constant tenour of it, this I can affirm, that therein he shewed forth the fruits of the Spirit, such as the Apostle speaks of, *Love, Joy, Peace*, &c. Adde hereunto that sincerity and godly pureneſſe that appeared in all his actions, striving not so much to seem, as verily and indeed to be a pattern of gracious deportment, and it may be said of him, as our *Saviour* testifieth of *Nathaniel, Behold an Israelite in whom was no guile.*

2. He alwaies shewed himself most ready to minister to the necessity of the indigent and needy, having a tender touch even naturally that way. Yeerly *pensions* he allowed whilest he lived,

as

as his great charge would give him leave, to be distributed to the *poor*, as of the place where he was Bishop, so in other places where he had means; besides the dayly relief they of the City found at his gates. *Exhibition* of maintenance he continued to divers *poor Scholars* in the University of *Oxford*, whose parents were not able to sustain that charge; and was ever forward in succouring and relieving poor *strangers* and *travellers* that came unto him. Whether his *Alms* were great or small, they were alwaies mixed with alacrity and *cheerfulnesse*.

3. And as he was pitiful to the poor, so very charitable towards all, and apt to *forgive* wrongs and injuries done unto him, hardly to be digested in the stomach of a carnal man. The vertuous and religious he alwaies praised and incouraged, using instruction and rebuke to the contrary minded; not in the voice of *thunder*, in an over zealous strain, but soft words of meeknesse, the most likely, if not the only winning way. And in matter of *doubt*, the byas of his good inclination still hanged (as every good mans should do) towards the better sense. Ηκιστα χαλιαν ὑφορᾶται τὸ χαλὸς ἐλεύθερον. *Naz.*

4. His *pietie* must not be forgotten, his care of Gods true worship and zeal unto his house. It was his joy to see a company of well-devoted people to meet together to praise God; and to that

that end, he did not onely continue a *Lecture* (begun in his predecessors time) to be read in the *Cathedral* weekly on the *Tuesday*, by the gravest Orthodox and *Conformable* Preachers within his Dioces, from the time of his entrance into that See, till he dyed; being full twelve years and upward: but did usually present *himself* in the assembly at divine prayers and Sermons, both on the Lords Day and Lecture daies, if urgency of occasions hindred not. And certainly there is nothing that ties the hearts of the people so close unto their guides and governours, and maketh them so faithful each to other, as a joynt *harmony* and consent therein. Hence he gained from men a reverend esteem, he was honoured and beloved of all sorts, and *God*, I doubt not, in *Christ*, hath given him to find the fruit of his *holiness* in the fruition of his blessed presence.

5. Touching the things of this world, he carried himself as though he looked not after them; never looking for any *preferment* that he had, before it was by Gods providence cast upon him. Surely, the Bishoprick of *Gloc.* was conferred upon him unsought for, unlooked for, at the suit of the *Archb. of Cant.* That of *Nazianzen* may be verified of him: οὐδὲ διώξας τὴν τιμὴν, ἀλλὰ καὶ τὴν τιμὴν διώξας.

6. And now for his sufficiency in *learning*, as therein I suppose he was inferiour to none, either

either for knowledge in *Divinity*, or skill in the *Eastern Tongues*: So joyning to the *height* of his knowledge the *Humility* of his mind, for my part I must confess, that I never knew or heard of his match. Of his exactness in those languages, this may be a sufficient testimony, that he was not only thought worthy by *King James* of blessed memory, to be called to the *Translation of the Bible*, but was one of the *twelve* by whom it was revised; and at last it was referred to the final Examination of *Bishop Bilson*, and this our Bishop: *Viri eximii & ab initio in toto hoc opere versatissimi* (*Synod. Dord.*) who happily concluded that worthy labour. The work being finished, *Bishop Smith* was commanded to write a *Preface*, and so he did, in the name of all the *Translators* (the same that is now extant in our *Church-Bible*) the *Original* whereof *I* have seen under his own hand.

7. Though he were so useful an instrument, so strong a helper in the former work, as also the Sole-authour of this latter, the *Preface*: (a comely Gate to so rich and glorious a City:) yet could *I* never hear that he did at any time speak of either, with any attribution to himself more then to the rest. So that as the Sun, the nearer it cometh to the *Zenith*, the less shadow it causeth; so certainly the higher he mounted into the mysteries of Divine and Humane knowledge, the

lower and less he seemed to be in his own eyes ὑψηλὸς μὲν τοῖς ἔργοις, ταπεινὸς δὲ τῇ φρονήσει. As *Naz.* spake of *Athanasius*.

8. And now concerning the course of his *studies* (wherein *I* would propose him as a *Patern* to be imitated by young students in our Universities) he constantly applyed himself from his youth (as they that were then acquainted with him know) to the reading of *antient Classical Authours* of the best note in their own languages: Wherewith, as with the *Neoterick*, he was plentifully stored, and lusted after no worldly things, so much as books: *Nullius rei praeterquam librorum avarus*, was sometime his own speech merrily, but (as I perswade my self) truly, for there was scarcely a book (in so great a number) to be found in his Library, especially of the *Antients*, that he had not read over, *a capite ad calcem*, as hath been observed by those that had the perusal of them since his death.

9. He ran through the *Greek* and *Latine Fathers*, and judiciously noted them in the margent, being fitted for that purpose by the dextrous use of his pen, wherein he came not short even of Professors themselves in that faculty. The *Rabbins* also, so many as he had, with their *Glosses* and *Commentaries*, he read and used in their own *idiom* of speech: and so conversant he was and expert in the *Chaldee*, *Syriac*, and *Arabic*, that he

he made them as familiar to him almost, as his own native Tongue.

10. But for the *Hebrew*, this *I* can affirm from credible relation, that being upon a time sent unto and requested (whilest he was a *Residentiary* in the Cathedral Church of *Hereford*: *which city was also honoured with his birth*) by the then Dean of the same Church, upon special occasion to read the first lesson at evening prayer there, he yeilded thereunto; and having with him a little *Hebrew Bible* (the same *I* suppose that he afterwards used to his death) of *Plantins* impression *fine punctis*; he delivered the Chapter there in the English Tongue plainly and fully, to that learned and judicious Auditory: (Far be from us any suspicion of *Ostentation* in him for that act, who never knew to boast of himself, or any thing that he had, or any thing that he did.)

11. Stories of all times he knew, and for his rich and accomplisht furniture in that study, had this *Elogium* given him by a grave and learned Bishop, B. *King*, to be a very *walking* Library. And he was so well acquainted with the site of places, *Topography*, and observed so well the time when every thing of note was done in those several places, that he hath caused great Travellers and Scholers falling into discourse with him, to depart away with admiration of his skill.

Additions

Additions out of Mr. Priors *Sermon at his Funeral.*

12. His merit in the new Translation of the Bible, preferred him to this place of Government in the Church. For, with Basilius Magnus, *Non ex majoribus, sed ex propria virtute nobilitatem duxit*: He ennobled himself with his own worth and virtue.

13. Two singular ornaments crowned him, which seldom meet in one man, *Learning* and *Humility*. On a time (and many such I could tell you) a poor Minister sending in to speak with him, abruptly he brake off a most serious discourse, saying, *But the Minister must not stay, lest we should seem to take state upon us.* Therein imitating the great *Athanasius*, being, Τὴν ἀρετὴν ἀπρόσιτος, τὴν ἐντυγχίαν ῥυπρόσιτος. *Nazianz.*

14. When in his sickness, one hoped for his recovery, he gave the *answer* that St. *Ambrose* gave to the Nobles of *Milain*, that desired him to pray for life: *Non ita inter vos vixi, ut pudeat me vivere; nec timeo mori, quoniam dominum bonum habemus.*

15. Not many hours before his departure (for *non obiit sed abiit*) I found him, as me seemed, victorious upon some conflict (*Quis sanctorum sine certamine coronatur?*) I drew near his bed, he reached

reached for my hand and greezed it, saying, *I know whom I have believed, and I am perswaded, that he is able to keep that which I have committed unto him against that day.* This occasioned something about *relyance* on God by Faith: *Yea*, said he, *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.* And again, *The mercies of the Lord are from generation to generation, on them that fear him.* Mercy brought in thoughts of Christ: *Oh* (saith he, in the words of that holy Martyr) *none but Christ, none but Christ!* Being told how pretiously the Lord esteemeth the death of such: He replyed, *Right dear, right dear in the sight of the Lord, is the death of his Saints.* Some prayers made for him upon his desire, at conclusion, he said: *Amen, I thank God: Amen, enough: Amen, I thank God.*

16. When he was leaving this life he looked on his daughter, and on the rest of his children in the chamber present, and said: *Christ bless you all.* And like that old Patriarch, he moved himself upon the bed, and cried, *Christ Jesus help*, and so Christ took him, and *conclamatum est.* His soul is now at rest: his Name is among the *Worthies* of our Church.

His Motto.

Εμοὶ τὸ ζῆν χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος.

Ob. A. S. 1624. *at supra* 70.

FINIS.

To fill up this void leaf, or rather to promote conformity, which is partly the designe of these Memorials, I take leave to translate hither out of the Oxford-*book, very worthy to be Reprinted,* *A Letter of the Vice-Chancellour and others the Heads of the University of* Cambridge, *to the Vice-Chancellour and others of the University of* Oxford, Octob. 7. 1603.

E Latino.

WHen newly, and indeed very late, there came unto us a report of the *Petition* for *Reformation* (forsooth) of the Church of *England*, offered to his *Majestie* (as is pretended) by a *thousand Ministers*: though we found in it *nothing new*, and what hath been *answered* heretofore a thousand times; Yet, because they boast of their number, that *these* Millenaries may know, if *Saul* hath his *thousand*, *David* in this cause will never want his *ten thousand*, we were desirous (notwithstanding the work was altogether unworthy of it) to provide an *answer*. Whilst we were meditating thereof; there is brought unto our hands, that most *Elegant* answer of the *University of Oxford*, being a most *rational* and *brief* confutation of all that had by those men so laboriously been framed and feigned: upon sight whereof, nothing seemed to remain for us (whom in this *best* of causes, the zeal and industry of our

Brethren

Brethren easily able to refute such Adversaries, had prevented) but this, to add unto the *weight* of their *Arguments* (because those men glory most in their multitudes) the *number* of our *Suffrages*. This we did formerly (as it were divining) both foresee and provide for. For when, after the death of our Excellent *Queen Elizabeth, always the same* and most constant (a singular and incomparable example in a woman) in this *best* of causes, *those men* did not so much deplore the loss of a most Religious *Princess*, and the case of *Religion* it self (if not dying with her, yet at least in very great hazard) as meditate, and every day attempt *Innovations* against the new *Kings* approach; Our *University* very opportunely judged her aid to be needful, and a *decree* to be made in a full and solemn Convocation: That, *whosoever shall in the University of* Cambridge *publickly oppose, in word or writing or any other way, the Doctrine or Discipline of the Church of* England, *or any part thereof, by Law established; He shall be excluded from taking any degree, and be suspended* ipso facto *from the degree he hath taken.* Which decree, even by *Unanimous* consent of the whole House, voted and recorded publickly, *Jun.* 9. 1603. we do now desire to publish to the whole World, that all may be assured, what is the *judgment*, not of some *Opiniasters* in their corners and Conventicles, but of allmost all the *Cantabrigians* in open *Senate*, concerning

concerning that *Discipline* which we have not forced on us, but freely received and entertained. Whose *consent* so fraternally and sweetly concurring with the *Oxford-answer*, with *Scripture*, *Fathers and Councils*, with the decrees of our *Princes*, our *Laws* and *Parliaments*; *Away* with those *thousand Ministers*, let them go and answer at *thousand Books* of ours, already written and set forth for their satisfaction, before they do so impudently obtrude their *Crambe* so often boiled, upon so wise a *King*, and so excellently learned. Or if they would have *Suffrages* rather to be numbred then *weighed*, let the *poor Fellows*, forsaken of the Universities and Muses, bethink themselves, of *how little account*, what *nothings* they are.

Thus we take our leave of our most dear Brethren in Christ; and, as we and our Vniversity, being united to you, both by similitude of *studies* and *manners*, are most firmly *Yours*; So we intreat you, alwaies to continue your love to *us*.

Camb. Oct. 7. 1603.